

Arnold's  
Practical Commentary  
S. S. Lessons, 1929



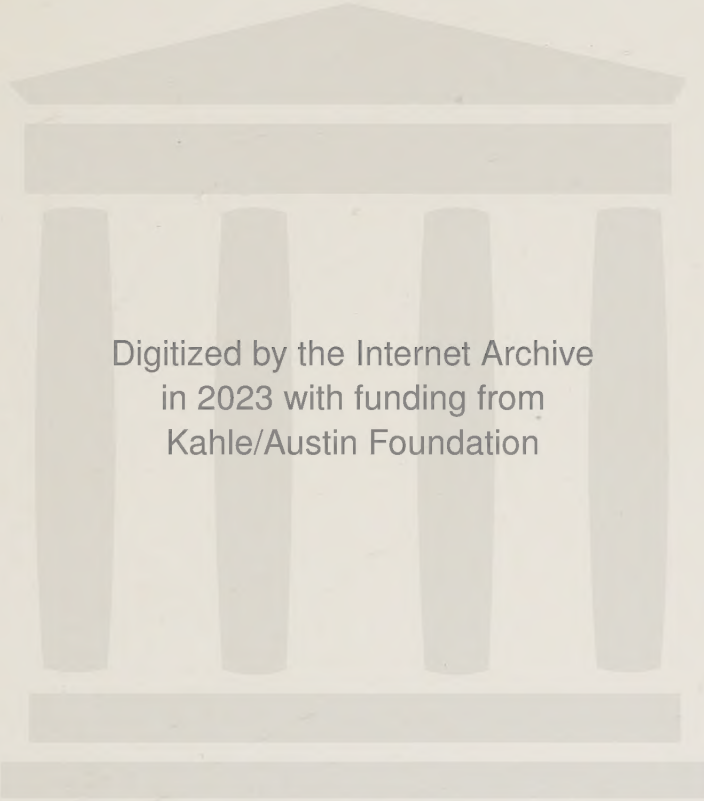
G.M. Elliott Library  
Cincinnati Christian University  
2700 Glenway Ave  
Cincinnati, OH 45204-3200



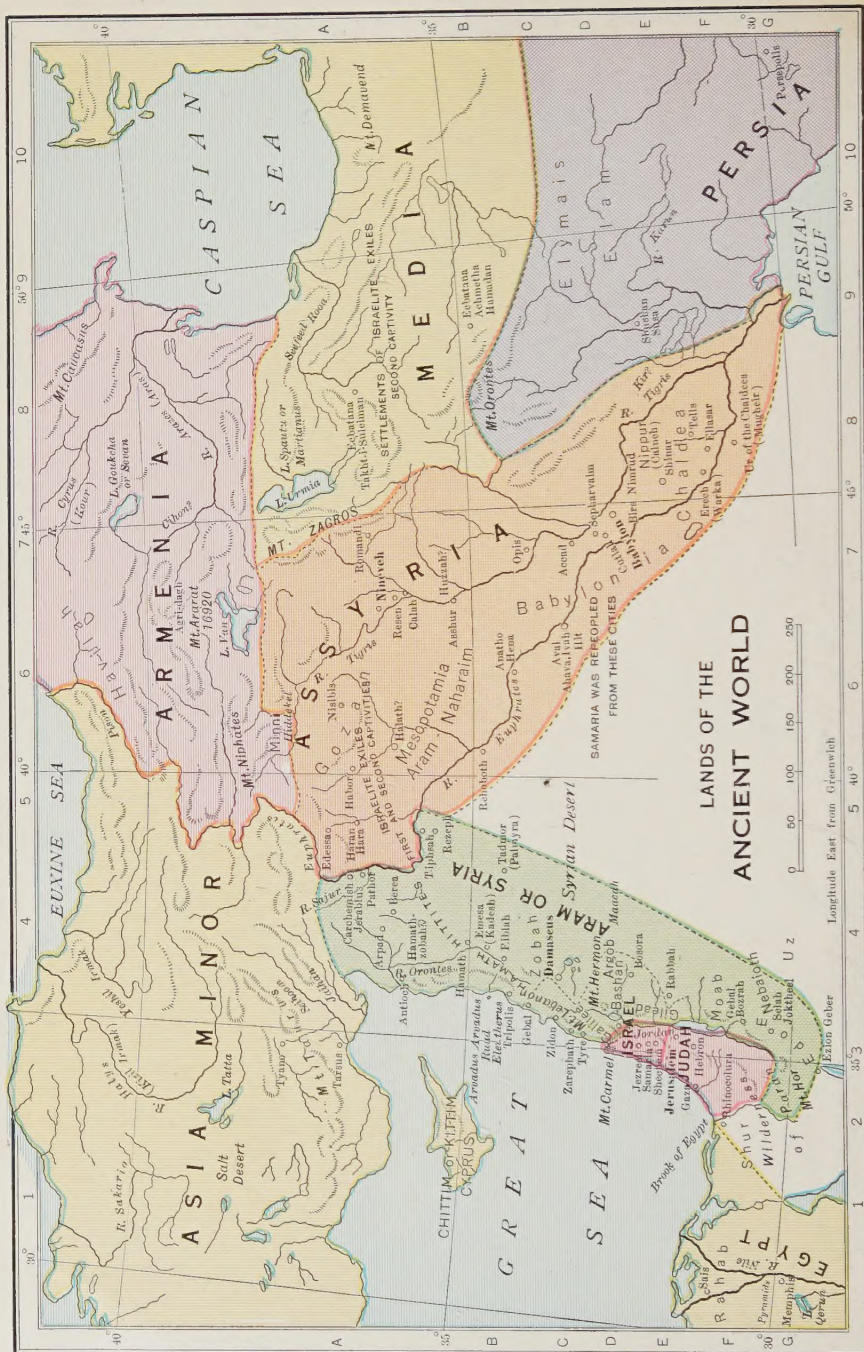








Digitized by the Internet Archive  
in 2023 with funding from  
Kahle/Austin Foundation





# Arnold's Practical

## Sunday School Lesson Commentary

on the International Lessons

### Improved Uniform Series: Course for 1929

A Practical Help for Those Who Use the Uniform Lessons in All Grades of the Sunday School,  
With Maps, Editorial Discussion of the Aim of Each Quarter's Lesson, Daily Bible Read-  
ings, Introductions, Comments on Words and Phrases, Questions, Plain Teachings,  
Discussion Topics, Lesson Illustrations, One Minute Mission Talks, Sidelights  
from Science, Practical Applications, Teaching Plans for Primary, Junior,  
Intermediate, Senior and Adult Departments, Bible Dictionary, Four Full  
Page Half-tone Pictures and 52 Illustrations

---

REV. BURTON J. VINCENT, A. B.  
Editor

---

Thirty-fifth Annual Volume

G. M. ELLIOTT LIBRARY  
Cincinnati Christian University



NEW YORK      CHICAGO      TORONTO

**Fleming H. Revell Company**

LONDON      AND      EDINBURGH

268.6  
A759as  
1929

COPYRIGHT 1928, IN THE UNITED STATES

BY

LIGHT AND LIFE PRESS

---

PRINTED IN CHICAGO, U. S. A.

# PALESTINE, IN THE TIME OF CHRIST.

ENGLISH MILES







## FOREWORD

The lessons outlined by the International Sunday School Lesson Committee for 1929 constitute three distinct courses of study. 1. A three months' course in the essential teachings of the Christian faith. 2. A six months' course in the history of the decline, exile, and restoration of Israel, including a study of the work of the prophets Isaiah, Jeremiah, Ezekiel, Daniel, and Malachi, and such leaders as Ezra and Nehemiah. 3. A three months' course in the social teachings of the Bible.

No statement needs to be made concerning the importance of the first and the third courses. Their practical worth is seen at once. There is a far greater illiteracy in the matter of the fundamental teachings of the Christian faith than there should be. Such subjects as are included in the third course should be the constant study of earnest people who want to see the social order made safe for human life. This can only be when the principles taught in the Book are made effective in all the relationships that bind the human family together. The Lesson Committee has rendered an easily recognized service in presenting these two courses of lessons for our study this year.

The superficial reader of the Bible may not at first see the importance of the second course covering that period of Israel's history centering around the exile and the restoration. The mere dates and names and geographical setting of that period may not have a very great bearing on our problems; but we must remember that the men whose voices were heard clearest in those stirring times were men, the like of whom have been scarce in the world—God's prophets. Like the Lord Jesus, whose type they were, they saw mankind in the large, and they wrote and spoke not for their time alone but for all time. What they said about God's attitude toward unrighteousness in relationships among men can not be improved upon by the best of our seers who are right here and struggling every day with our problems. We shall be immeasurably benefitted by tarrying long at the feet of the prophets.

The text used throughout is the King James Version. For convenience, the Daily Bible Readings are placed at the head of the lesson treatment. In each case the Devotional Reading is the selection indicated for the Sunday reading. The Introductions and Practical Applications are the work of the following men as indicated by their initials in each case: Rev. H. L. Crockett, Bishop G. W. Griffith, Professor Clark W. Shay, M.S., Rev. F. C. Easton, Rev. H. A. Baldwin, Rev. A. J. Hill, Professor E. A. Holtwick, A.M., Rev. C. L. Howland, Rev. Erdman S. Weidman, Rev. A. Randall, Rev. A. J. Damon, Rev. C. E. Harroun. The Questions and Topics for Discussion were prepared by Professor W. W. Loomis, A.M., long a college teacher of the Bible. The Lesson Illustrations, a new feature in this volume, are the work of Rev. J. H. Whiteman, an evangelist of wide reputation. The One Minute Missionary Talks were prepared by Mrs. Carrie T. Burritt, president of a national woman's missionary organization, and instructor in Missions in Greenville College, Illinois. Professor J. Moyer, A.M., Seattle Pacific College, wrote the Sidelights from Science. The Lesson Pictures are the work of Rev. Leroy McDowell. Professor B. L. Olmstead, A.M., B.D., dean of the Bible school at Greenville College, Illinois, prepared the teaching plans for the Adult and Senior and Intermediate classes; Rev. W. A. Harden, the plans for the Junior Class; and Mrs. Freda B. Lamson, the plans for the Primary Class.

The volume is sent out with prayer that it may be a help in winning souls to Christ and in setting up Jesus' way of living among men. BURTON J. VINCENT, Editor.  
Chicago, Illinois.

# THE LESSONS

## Some Great Christian Teachings

### FIRST QUARTER

		Page
I.	January 6.—Our Heavenly Father. Matt. 6:24-34*.....	16
II.	January 13.—Sin. 1 John 1:5 to 2:6.....	20
III.	January 20.—Christ the Savior. Luke 15:3-7; Rom. 5:6-10.....	24
IV.	January 27.—The Holy Spirit. John 16:7-11; Rom. 8:12-17, 26, 27.....	28
V.	February 3.—The Holy Scriptures. Psa. 19:7-14; 2 Tim. 3:14-17.....	32
VI.	February 10.—Repentance and Faith. Acts 2:32-39; Luke 15:11-24.....	36
VII.	February 17.—Prayer. Matt. 6:5-13; Luke 18:9-14; 1 John 5:14, 15.....	40
VIII.	February 24.—Christian Growth. John 1:40-42; Matt. 16:15-18; John 21:15-19; 2 Peter 3:18a.....	44
IX.	March 3.—The Christian Church. Mark 4:26-32; Eph. 1:22, 23; 4:4-6, 11-16.....	48
X.	March 10.—Baptism and the Lord's Supper. Matt. 28:19, 20; 1 Cor. 11:23-29.....	52
XI.	March 17.—The Christian Sabbath. Exod. 20:8-11; Matt. 12:1-8; John 20:19; Rev. 1:10.....	56
XII.	March 24.—Stewardship and Missions. Acts 1:6-8; 2 Cor. 8:1-9.....	60
XIII.	March 31.—The Future Life (Easter Lesson). Luke 24:1-12; John 14:1-6.....	64

## Prophetic Teaching and Leadership of Judah

### FROM ISAIAH TO THE EXILE (First half of a six months' course)

#### SECOND QUARTER

I.	April 7.—The Ministry of Isaiah. Isa. 6:1-8; 20:1, 2; 38:1-5.....	70
II.	April 14.—Hezekiah Leads His People Back to God. 2 Chron. 30:1-9, 25-27.....	74
III.	April 21.—Comfort for God's People. Isa. 40:1-11.....	78
IV.	April 28.—The Suffering Servant of Jehovah. Isa. 53:1-12.....	82
V.	May 5.—What Hilkiah Found in the Temple. 2 Chron. 34:14-16, 29-33.....	86
VI.	May 12.—The Early Ministry of Jeremiah. Jer. 1:6-10; 26:8-15.....	90
VII.	May 19.—Jeremiah Calls to Obedience. Jer. 7:1-11, 21-23.....	94
VIII.	May 26.—God's Law in the Heart. Jer. 31:29-34; John 1:17.....	98
IX.	June 2.—Later Experiences of Jeremiah. Jer. 38:4-13.....	102
X.	June 9.—The Story of the Rechabites (Temperance Lesson). Jer. 35:5-11.....	106
XI.	June 16.—Judah Taken Captive. 2 Kings 25:1-12.....	110
XII.	June 23.—A Psalm of Praise. Psalm 103:1-13.....	114
XIII.	June 30.—Review: Prophets and Kings of Judah's Decline.....	118

## Prophetic Teaching and Leadership of Judah

### THE EXILE AND THE RESTORATION (Second half of a six months' course)

#### THIRD QUARTER

I.	July 7.—The Story of Ezekiel. Ezek. 3:4-11; 24:15-18.....	124
II.	July 14.—Ezekiel Teaches Personal Responsibility. Ezek. 33:7-16.....	128
III.	July 21.—Ezekiel's Vision of Hope. Ezek. 47:1-9.....	132
IV.	July 28.—The Story of Daniel. Dan. 1:1-4, 19, 20; 2:17-24.....	136
V.	August 4.—Belshazzar's Feast (Temperance Lesson). Dan. 5:17-28.....	140
VI.	August 11.—Daniel Among the Lions. Dan. 6:10, 11, 16-23.....	144
VII.	August 18.—The Return from Captivity. Ezra 1:1-6; Psalm 126:1-6.....	148
VIII.	August 25.—Rebuilding the Temple. Ezra 3:10-13; 6:14-16; Psalm 84:1-4.....	152
IX.	September 1.—Ezra's Return to Jerusalem. Ezra 7:6-10; 8:21-23, 31, 32.....	156
X.	September 8.—Nehemiah Rebuilding the Wall of Jerusalem. Neh. 4:6, 15-21.....	160
XI.	September 15.—Teaching the Law of God. Neh. 8:1-3, 5, 6, 8-12.....	164
XII.	September 22.—Malachi Foretells a New Day. Mal. 3:1-12.....	168
XIII.	September 29.—Review: Significance of the Exile and the Restoration.....	172

## Some Social Teachings of the Bible

### FOURTH QUARTER

I.	October 6.—Recognizing Our Debt to Others. Mark 12:28-34; James 2:14-17.....	178
II.	October 13.—Keeping Fit for the Sake of Others (Temperance Lesson). Dan. 1:8-20.....	182
III.	October 20.—Useful Work a Christian Duty. Gen. 2:15; Exod. 20:9; Neh. 6:3; John 5:17; 9:4; Acts 20:33-35; 2 Thess. 3:6-12; Eph. 4:28.....	186
IV.	October 27.—The Christian View of Recreation. Mark 2:18-28.....	190
V.	November 3.—Respect for Rightful Authority (World's Temperance Sunday). Mark 12:13-17; Rom. 13:1-7; 1 Peter 2:13-16.....	194
VI.	November 10.—World Peace Through Mutual Understanding. Isa. 2:2-4; Acts 17:22-28; John 4:20, 21.....	198
VII.	November 17.—Living with People of Other Races. Acts 10:9-15, 30-35; Gal. 3:28, 29.....	202
VIII.	November 24.—The Higher Patriotism. Jonah 1:1-3; 3:1-5; 4:5-11.....	206
IX.	December 1.—The Christian Home in a Modern World. Luke 2:40-52.....	210
X.	December 8.—Helping Neighbors in Need. Matt. 25:31-46.....	214
XI.	December 15.—The Christian Spirit in Industry. Deut. 24:14, 15; Eph. 6:5-9; 1 Tim. 6:17-19.....	218
XII.	December 22.—The Child in a Christian World (Christmas Lesson). Luke 2:8-20.....	222
XIII.	December 29.—Fellowship Through Worship. Psalm 122:1-9; Heb. 10:22-25.....	226

\*References indicate the printed portions of the lessons.

## The Prophets of Israel and Judah

BY REV. JOHN LA DUE, A.M.

It has been said that a history of the prophets of Israel and Judah would be a history of the very core and soul of the nation and the times. And this is strictly true. In the prophets and their messages and work we meet with that which is absolutely central, vital, and boundless and eternal, both as to life individually and collectively, here and hereafter. "The pillars of the earth are Jehovah's, and he hath set the earth upon them" (1 Sam. 2:8). And those pillars, in the lessons we study for one-half of this year, were supremely the prophets.

They were the spokesmen of God, as the Greek expresses it, as Aaron was a spokesman to Moses (Exod. 4: 15, 16; 7: 1). Through them the Eternal set forth his messages in time to men. They were Spirit-filled and Spirit-moved (2 Peter 1: 21). The Hebrew word for prophet involves the sense of being so filled that one bubbles, boils and overflows, even perchance sometimes with evil as well as good, as Saul in his rage and envy against David, when he prophesied and tried to kill him (1 Sam. 18: 10, 11). The true prophets, in an infinitely better sense than some one, perhaps George Eliot, has said of Spinoza, were "God intoxicated." He possessed them, and they were his intelligent, soul-enthralled messengers, as Paul wished the erring tongues enthusiasts at Corinth to become (1 Cor. 14: 23, 24). In these servants of the Most High, already Christ was speaking (1 Peter 1: 10, 11). In them the Holy Ghost found utterance, and they were the forerunners and the earnest of that time, longed for by Moses, in his remarkable prescience of God's then unrevealed purpose, when all the Lord's people should be prophets, and he should put his Spirit on them all (Num. 11: 24-29).

They were ordained sentinels against all threatening harm, outposts on the utmost edge of all advance, eagle-eyed to scan the path that scaled the glorious heights of coming ages, and also to discern the viper and the basilisk in unhatched eggs of wrong.

And withal they were the sanest of men,

clear-eyed, level-headed, lovers of their people, patriots, statesmen, sound in sense and sane in soul. Their messages were not vaporings, lost in idle speculations as to some vague, impracticable future, disconnected from the interests of their day. They were preeminently forth-tellers, preachers of righteousness to their own times; and their foretelling was especially an illuminated declaration regarding the outcome for weal or wo of the right and the wrong around them. Basically, they were the honest, earnest, heaven-anointed preachers of their times; and essentially far more like genuine preachers now than people generally dream. Preaching, and not prediction of future events, was the great bulk and burden of their business. Their deepest concern was not a speculative, arm-chair interest in the future, but a life and death passion for righteousness and spirituality among their fellow men.

On this they staked their all, to this they dedicated all, for this, again and again, they suffered the loss of all. Loneliness was often their lot. Set apart to God, and by him, radically differentiated from sin, they were counted by sinners as vagarists and vagabonds. Loving their people as no others on earth loved them, they were reckoned as reprobates and traitors, because they tried to save their land from ruin. Loving God with all dominating passion for his holiness and for all his attributes, they were hunted and tortured, and outlawed and doomed, as blasphemers, because they stood as iron walls and brazen gates against a God-outraging worldliness and diabolism. Their treatment tells in livid lines of terrible reality that men have hated God, and stop at nothing to depose him from his rightful claim to soul obedience. As Stephen said in his address, and Christ, in some of his latest words, the treatment of the prophets by their nation is one long, brutal, bloody record, crowned by the crime of time and of eternity on Calvary, the murder of the Prince of all the prophets and their Lord;



as well as the dark, habitual rejection of the Holy Ghost. This attitude was the national repudiation of its own sentinels, who stood between the country and its deadliest foes; and when the people rejoiced at the crushing of their God-sent messengers, they rejoiced at their own impending suicide, which culminated when they cried, "His blood be on us and on our children," and when they stopped their ears and gnashed their teeth on Stephen and battered his beaming face to a lifeless wreck; and when they cried concerning Paul, that flower of the best in their race and history, "Away with such a fellow from the earth."

What would not the prophets have made the nation, if their messages had been accepted! Their principles, if received, would have made homes of purity, love, and deepest piety, units from which would have arisen a glorious commonwealth. In society there would have been ideal altruism, without one trace or tendency toward class conflict, labor and capital working hand in hand toward one common good in one manifoldly varied and united whole. Economic fairness and industrial equity would have universally prevailed. Courts would have been seats of mutually profitable adjustments, and public officials public benefactors. The temple would have been a meeting place with heaven and with each other in the Spirit, and soon altar and sacrifices and Mosaic ritual would have faded out in a spirituality grown beyond religious kindergarten needs for the prophets saw beneath externalism and grasped the soul of spiritual realities.

In these men the common people had the champions of their rights, against exploitation by kings or princes or mercenary magnates or corrupt priests or prophets. As to this, see Micah's denunciations against the cruel, landed aristocracy, Elijah's blazing wrath against Ahab and Jezebel over the murder of Naboth and his sons, and the scathing words of Amos regarding the merciless exactions of Samaria's rotten grandees, both men and women. And these noble tribunes of a true democracy so loved the common people that they thundered also against their sins, wept over their follies,

especially pouring scorn and raillery and burning sarcasm and withering condemnation on the popular idolatry and its devotees, both priests and people; as, for instance, Isaiah in Jerusalem, again and again, and Ezekiel in his fearful likening of Jerusalem and Samaria to harlots, and Hosea in the living parable of his heart-wrung tragedy with his own wife.

And what was the general reward for such passionate devotion to their fellow men and to God? Let Elijah answer it in his cry on Mount Sinai, when he had fled from the altar-breaking, prophet-killing, God-forsaking campaign under the regime of demoniac Jezebel and compliant Ahab. And hear the answer in the walls and outcries of anguished Jeremiah, one of the tenderest, truest souls that ever lived, but his life made by his nation one long-drawn fearful martyrdom, ending in stoning it is said; as Isaiah's manifold, soul-cutting agonies over the sins of Judea ended, according to tradition, by his being fastened in a rifted tree and sawn in two by the orders of infamous Manasseh. Such was the world's reward for these peerless princes at the hands of those for whom they gave their all.

We can say of the nation in its treatment of these men, as the Lord of them all said of the nation when it was about to crown its course by murdering him, "If thou hadst known, even thou." "How oft would I have gathered thy children as a hen gathereth her brood under her wings. But thou wouldst not." And he wailed in his agony, as his forerunners had so often wailed before, "O Jerusalem, Jerusalem!"

What a commonwealth they would have made of their country. What entrancing visions they had at times of moral possibilities for the nation, and the paradise conditions that would follow from conforming to such ideals; if personal, domestic, social, industrial, economic, civic, ecclesiastical, religious, national, and international sins were put away, and men would love their fellow men and God. Oh, how their aching, bleeding, groping, staggering, reeling, longing souls stretched out imploring hands to God and men, agonizing, pleading, amidst the darkness, sin, and madness, fearing,



hoping, battling, striving for that consummation, baffled and stunned by the moral wrecks and tragedies and the mysteries about them, but in the darkness fighting on, through desolation, loneliness and storm, toward a voice and toward a light that they could hear and see far on ahead, that captured all their mind and soul, enthraling their profoundest being. That, and that alone held them in the madness of the situation, as the same almighty lure had steadied Abraham the lonely pilgrim emigrant amidst a pagan world, and Jacob in the stress and strain and anguish of his long-drawn years. That hope held Ezekiel, the hungering exile, among a sodden remnant, when in his baffling ministry, was taken from him at one blinding stroke the unutterable desire of his eyes, the companion of his bosom in that alien land, where he must stagger on, too stunned even to weep, but where he still must "carry on" with God's relentless mission, waiting for the explanation in another world. And the same hope upheld Jeremiah in his unceasing tragedy, when God and circumstances forbade him even the solace of a wife to share his loneliness and almost maddening rebuffs and desolation.

What men they were, what boundless obligations we are under to them. Israel was appointed a nation of kings and priests for the leadership and redemption of the world. As a nation Israel failed, but the prophets accepted the heritage, and its tremendous burdens, as well as its privileges, and all the ages since are debtors to them, and all the glories of the ages yet to come are theirs forever. They were the master builders, with hearts so pure that their eyes could read, as no one else, the opening blue-prints of the plans of the eternal Architect, and catch gleams and glimpses of the temple yet to be, above the waste material on every hand, the tumult and confusion, and up above the scaffolding that many fain would hold to as the perpetual building. They looked through the external, the mechanical, the conventional, and even the ritualistic, to the essential, the spiritual, and the eternal. The glamor of wealth, the fascination of royal or aristocratic power and

splendor, the deceitfulness of riches or of lust, or even the illusions of ceremonialism and externalism in religion, could not blind their eyes to central realities. They looked below the purple, the gold, and the material power of secular royalty and grandeeism to the principality and royalty that were such indeed. Against arrogant and corrupt monarchs and aristocrats they ever insisted on submission to God and righteousness, and to the fetish worship of ceremonialism they opposed the unadulterated religion of the soul. Jeremiah foresaw the time when even the ark of the holy of holies would be not needed and not even thought of any more, and Amos and Isaiah loathed a religion of feasts and music and incense without righteousness and the knowledge of God.

Such they were, and how they labored to make others what they ought to be and to bring them to the privileges and the glories and the world-blessing service designed for them by God. With their varied personalities they used countlessly varied means to accomplish their mission, by word and symbolism and action, in season and out of season, by warnings and by promises, often by martyr lives and martyr deaths, thus dedicating absolutely all to God and to his highest purposes concerning men. Such dedication to such work could not be fruitless.

And time has absolutely vindicated them thus far, forecasting the utter and eternal accomplishment of all they lived for. Haniah, the prophet who discredited Jeremiah's prophecy of the yoke, died, as foretold, the same year (Jer. 28). Micaiah, publicly withstood by the theatrical preacher Zedekiah, and smitten on the face and imprisoned, was terribly vindicated in the speedy death of Ahab (1 Kings 22). Jeremiah's acted parable of the beauteous, ruined girdle-sash (Jer. 13), and of the shattered bottle (Jer. 19), and Ezekiel's mimic siege of Jerusalem (Ezek. 4), and a multitude of other acted or spoken warnings, were terrifically accomplished. The right and God and the very constitution of man's being and of the universe were in accordance with the prophets' stand, and have vindicated them. The awful collapse and downfall of the nation inevitably resulted

from the nation's treatment of these men of God. The ruin was the answer to these men's rejection, by cause and effect absolutely conjoined.

And as the darkness came as they foretold, so shall the light come likewise. They battled and wept and died for a transformed land and nation and city. It looked as though it all had been in vain. But never so. They wrought and agonized and died for God and for his cause, and he well knew what he was doing. They never failed and never died, but ever moved straight on and up to infinite success. The visions of Ezekiel, of Jeremiah, and Isaiah, and the others, of a purified, redeemed, and transformed people, city, land, and world, were visions given by him who, as with Joseph, so with all his faithful, suffering, patient servants, turns dreams to realities more rich and more abiding than anything that eye or ear of man has ever seen or heard, or heart conceived. "Behold this dreamer cometh," says the world. "Come now, therefore, and let us slay him, and cast him into one of the pits, . . . and we shall see what will become of his dreams." And so they did, to him, and to the prophets, and to their Lord; and men have seen, and shall see, what those dreams have meant and what they shall become.

The prophets lived lives and gave messages not only for their own time but for all time. The cause for which they labored, battled and bore must be labored, battled, and borne for still. All God's people now are prophets, and must bear the prophets' cause and fate. Essentially and really the same issues are at stake, and the same war is on, the battle between Christ and Satan for the souls of men. The same stand must still be taken, as between right and wrong, regarding individuals, organizations, institutions, governments, schools, churches, missions, and the whole world. The conflict is the supreme one, and bears the issues of eternity. It is even keener now than it was then, for time has brought on deeper, fuller developments of evil and of good. It is a cause that tests to the absolute limit every faculty of mind and soul. It involves ostracism, isolation, loneliness, discrimination,

reprobation and contempt, agony and struggle and sorrow, and often comparative if not actual poverty. It is the age-long story of the conflict between the seed of the serpent and the seed of the woman. It is the conflict of the Christ, the Lord of the spirits of the prophets, whose testimony is the spirit and the soul of prophecy.

The prophets pleaded, bled, and died for old Jerusalem, and seemed to plead and bleed in vain. But never so. They paved the way for Christ and Calvary, Easter and Pentecost in old Jerusalem, for all the world-wide work of God today, and for the New Jerusalem to come. Their deepest agonies and highest hopes and weariest, dreariest disappointments, woe and desolations, and utmost prayers, are all remembered, and shall be fulfilled as only God the Infinite and the Eternal can fulfil. God haste the day, and gird and stay and steady us till that time comes. For come it surely will. The revelator, in the light of God, beheld the program of the Eternal for the universe taken by the Lion-Lamb of Judah and opened seal by seal, midst mighty accompaniments in heaven and on earth. "And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour. And I saw the seven angels that stand before God; and there was given unto them seven trumpets" (Rev. 8:1,2). And in that tremendously impressive silence, ere those seven trumpets spoke their shattering message, "another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand" (Rev. 8:3,4). And fire from the altar and that censer cast upon the earth was followed by mighty thunders, voices, lightnings and an earthquake, and the seven angels sounded, one by one, and as the seventh sounded great voices in heaven cried, "The kingdom of the world is become the kingdom of our Lord, and of his Christ," and the time has come "to give their reward to thy servants the prophets" (Rev. 11:15-19).

# CHRONOLOGICAL TABLE

## From the Division of the Kingdom to the Close of the Old Testament

According to Ussher's Chronology

Period	Date	Kings of Judah	Kings of Israel
From the Division of the Kingdom to the Captivity of Judah	B. C.		
	975	Rehoboam	Jeroboam
	958	Abijah, or Abijam	
	955	Asa	
	954		Nadab
	953		Baasha
	930		Elah
	929		Zimri
	929		Omri
	918		Abah
	914	Jehoshaphat	
	897		Ahaziah
	896		Joram, or Jehoram
	892	Joram, or Jehoram	
	885	Ahaziah	
	884	Athaliah	Jehu
	878	Jouah, or Jehoash	
	856		Jehoahaz
	839		Jehoash
	839	Amaziah	
	825		Jeroboam II
	810	Uzziah, or Azariah	
	784		Interregnum
	773		Zachariah
	772		Shallum
	772		Menahem
	761		Pekahiah
	759		Pekah
	758	Jotham	
	742	Ahaz	
	730		Hoshea
	726	Hezekiah	
	721		Captivity of Israel
	697	Manasseh	
	642	Amon	
	640	Josiah	
	609	Jehoahaz	
	609	Jehoiakim	
	598	Jehoiachin	
	598	Zedekiah	
	587	Captivity of Judah	
From the Captivity of Judah to End of Old Testament History	587	Destruction of Jerusalem	2 Kings 25: 8, 9
	538	Capture of Babylon by Cyrus	Dan. 5: 31
	536	Cyrus permits Jews to return	Ezra 1: 1-4
	536	Return under Zerubbabel	Ezra 2: 1, 2
	534	Foundation of second temple laid	Ezra 3: 8-13
	521	Building of temple stopped	Ezra 4: 24
	520	Building of temple resumed	Ezra 4: 14
	520	Appeals of Haggai and Zechariah	Ezra 6: 14
	515	Second temple dedicated	Ezra 6: 16-22
	478	Esther made queen by Xerxes	Esther 2: 17
	473	Haman's plot fails	Esther 7: 10
	458	Ezra given a commission	Ezra 7: 11-26
	445	Nehemiah governor of Jerusalem	Neh. 2
	432	Second visit of Nehemiah to Jerusalem	Neh. 13: 4-7
From the Close of Old Testament History to the Birth of Christ	335	Alexander the Great becomes monarch of the East	
	320	Ptolemy Lagis surprises Jerusalem	
	277	Septuagint Version of the scriptures ordered	
	170	Antiochus Epiphanes, the Syrian, captures Jerusalem	
	166	Jews revolt and Judas Maccabæus becomes governor of Jerusalem	
	63	Jerusalem becomes a Roman province	
	40	Herod made king	
	28	Augustus Cæsar becomes emperor of Rome	
	18	Herod's temple begun	
	4	Birth of Christ	





#### JESUS IN GETHSEMANE

Prayer is the means by which men come into an understanding of what Jesus taught about spiritual things. The Christian way of life can neither be understood nor practised without prayer.



## SOME ESSENTIAL DOCTRINES

---

The lessons for the first quarter are intended to aid in an understanding of the necessary teachings of the Christian faith.

A young man in college once said to his pastor, "We young people want to believe. Tell us the necessary things and explain what they mean so we may have a basis for our faith." The young man was speaking, as he thought, for the mass of young people. He was in reality voicing the needs of all people, adults as well as youth. How can men believe if they have no knowledge?

Any study of the essential doctrines of the Christian faith naturally begins with an inquiry about God. God is presented in these lessons as the heavenly Father. The fact that God is our Father is the explanation of his undying love for us, his mercy, his loving-kindness, and his eternal planning and providing in our behalf. It is his infinite Fatherhood that explains the possibility of miracles. His Creatorship alone would not necessarily explain the fact of miracles. As the Creator, he could, but possibly would not, work miracles. As a Father, he both could and would do any necessary thing, and perhaps some things that cold reason might call unnecessary, for the good of his children.

Because God is the Father, all men are brothers, and there follow all the brotherly obligations among all races of whatever condition or color. If we only understood this one teaching, that God is our Father, and the various implications of that teaching, and lived in harmony with it, how quickly human wrongs would commence to be righted.

The lessons also present God in his Son, Jesus, the Savior of the world. Jesus came to the world and took our human form so he could be one with us, a brother. Then he showed us how to live as God's sons and how to treat our brothers. All of us as sons in God's family had become traitors to the government of the family and deserved the punishment of death. But Jesus, as our elder Brother, himself without fault, offered with the Father's consent to become a substitute for us and to accept the death penalty in order that we might be set free from guilt. So after setting us an example of how to live the perfect way, and then dying for our sins and rising again, he went back to the Father, and the Holy Spirit came from the Father and the Son to remain by our side forever.

Associated with these three great facts are the experiences of sin, repentance and faith, prayer, and Christian growth. These teachings all have to do with personal relationship to God. They are fundamental and come first in any experience of Christian living. The kind of one's faith in these things has much to do with character and conduct. One can not rise higher in one's living than the plane of one's faith. The statement sometimes heard that it does not matter what one believes if one only lives the Christian way is misleading and dangerous.

But when a person has adjusted his relationships to God, he must attend to his relationships to his brothers in God's great family. He must not only do right in his individual life but he must follow his Master in becoming a servant of all. So we have the further teachings about the church as God's great agency through which the Christian renders service to the world, teachings about the sacraments of the church, and teachings about the stewardship of money, and of life itself. As a climax to the lessons on these essential doctrines the quarter closes with one lesson on the future life.

Every teacher should accept the privilege of teaching these lessons as a great blessing to his own life; for he naturally will be under the necessity of studying once more the foundations of his faith. In his making preparation to enlighten the pupils and to guide them into the truth, he will find his own soul refreshed and assured. He will find added reasons for positiveness in his experience and in his testimony. Jesus was positive about his teachings, about his relationship to the Father, and about his mission. His followers weaken his cause when, through lack of knowledge, the note of positiveness is lost from their lives.

## LESSON I

Home Readings for week, Monday, December 31, to Saturday, January 5.

M. Our heavenly Father. Matt. 6:24-34.  
T. Our Father's mercy. Psalm 103:1-10.  
W. Our Father's faithfulness. 1 Peter 4:12-19.

T. Our Father's gift. Eph. 1:3-14.  
F. Our Father's love. John 3:16-21.  
S. Sonship with God. 1 John 3:1-8.

**Our Heavenly Father.**—Ex. 34:4-7; Ps. 103:1-5, 10-14; Isa. 40:27-31; Matt. 6:24-34; John 3:3-6; 4:20-24; 8:40-47; Rom. 2:2-11; 8:14-17; 1 John 4:7-16.

Printed Portion: Matthew 6:24-34. Devotional Reading: John 4:20-26.

(Memory Verses, Matt. 6:26, 33)

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Sol'o-

mon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

**Golden Text.**—Like as a father pitieth his children, so the Lord pitieth them that fear him. Psalm 103:13.

**Practical Truth.**—The spiritual fatherhood of God implies a spiritual birth into sonship.

**Topic.**—The Fatherhood of God.

**Outline.**—I. The mercy and justice of the Father. II. The Father's lovingkindness. III. The Father's care. IV. Spiritual sonship. V. The righteousness of the Father. VI. The love of the Father.

**INTRODUCTION.**—I. **God our preserver.** There must be an adequate cause for every effect, and the universe could not function without constant oversight. The split-second precision of planetary revolutions, the persistent spiral of the climbing bean-stalk, and the amply bountiful and varied products of nature adapted to our needs proclaim God's unceasing interest in the welfare of his creation. He is also the great "Householder of the universe."

2. **God our Father.** Jesus did not originate the doctrine of God's fatherhood. When he taught us to say "our Father," he adopted and adapted an ancient Jewish prayer found in the Euchologies. That precious truth was revealed by the prophets centuries before (Psa. 89:26; Isa. 63:16; 64:8; Jer. 3:19; Mal. 1:6; 2:10). But Jesus emphasized that fatherhood and provided the atonement way into its relationship. Read his teachings in the fifth, sixth, and tenth chapters of Matthew. There is no fatherhood without sonship, and no sonship without being born again. That fatherhood is spiritual, not physical (John 4:23, 24). God has but one physical Son (John 1:14). Our spiritual relationship to God, dependent on infant innocence under the atonement, was early broken by sin and rebellion. It can only be restored by our being spiritually born again (John 3:3-6). Contrast Rom. 8:15 with John 8:42-44. H. L. C.

**COMMENTARY.**—I. **THE MERCY AND THE JUSTICE OF THE FATHER** (Exodus 34:4-7; Psa. 103:10-14). As the Father of the human household, God announced through Moses the laws by which the whole earthly

family is to be governed. In the administration of these laws mercy is mingled with justice. The Lord himself told Moses that he would be merciful, gracious, longsuffering, abundant in goodness and truth, and forgiving in the matter of transgressions. These are the traits of true fatherhood. But he also said that the guilty would be punished and that the iniquitous lives of parents would affect the children from generation to generation. Dealing in justice is also a trait of true fatherhood. In the application of mercy, David said that the heavenly Father knows our human weaknesses and that his forgiveness of sins removes our transgressions from us as far as the east is from the west.

II. **THE FATHER'S LOVINGKINDNESS** (Psa. 103:1-5; Isa. 40:27-41). The Father's lovingkindness is shown by giving benefits, forgiving iniquities, healing diseases, redeeming life, granting mercy, satisfying the mouth with good things, and renewing youth. Isaiah teaches that the Father never wearies in his infinite kindness. He gives power to the faint, strength to the weak, and victory to those who wait upon him.

III. **THE FATHER'S CARE** (Matt. 6:24-34). 24. **no man can serve two masters**—Two masters have each a will and a disposition, which may be widely different, and their demands will be so different and exacting that the servant can not meet them. **hate** . . . **love**—When the demands of the two masters conflict, the servant must fulfil those of one and neglect the other. **ye cannot serve God and mammon**—Mammon denotes in this place an object that takes the place of God.

25. **take no thought**—The word "thought"

has undergone an important change in meaning. Then it meant anxiety or worry. We are not forbidden to provide for temporal needs by industry and prudence, but we are forbidden to allow our minds to be distracted regarding the future. **Life—Physical life. eat . . . drink . . . put on**—Those who are principally concerned with treasures upon earth and with serving mammon are persistently anxious about the needs of the body. **the life more than meat, and the body than raiment**—The life as a gift from God, as well as the body, came to us without our being anxious, and these are superior to food.

**26. behold**—Take as an example. **fowls**—This word formerly included all birds. **sow not, neither . . . reap**—Sowing, reaping, and gathering into barns for safe-keeping are not forbidden. Jesus is telling his hearers that if the Father provides for the birds without their sowing and reaping, much more will he provide for men, especially when they use ordinary care to provide for themselves.

**27. one cubit unto his stature**—No amount of anxious thought will make us a cubit taller, yet through God's providential care, without our anxious thought, we have attained the stature of three or four cubits. **28. raiment**—Much anxious thought is given by many to this question of clothing. How shall I procure it? What shall it be? **toil not**—They simply grew. God furnished all that was necessary of air, moisture, sunshine, soil. **29. Solomon**—The third king of Israel, remarkable for his wealth and wisdom.

**30. grass of the field**—Including the lilies and other flowers cut down with the grass. **cast into the oven**—Dried grass, twigs and other vegetation were used for fuel as firewood was scarce. **ye of little faith**—If God would cause the beauty of vegetation to exist when it was so short-lived, what would he not do for those who were made in his own likeness? **31. take no thought**—Be not anxious about the things of this life.

**32. Gentiles seek**—They seek earthly things as their chief good. **your heavenly Father knoweth**—He knows your needs and loves you, therefore trust him. **33. but seek ye first**—The Gentiles and mammon-servers seek worldly good, but I place before you a higher and nobler object of search. **kingdom of God**—The reign of Christ in the heart. **all these things**—All that is needed to sustain the physical life. **34. no thought for the morrow**—A great part of the distress of this life would be removed if all would obey this injunction of the Savior.

**IV. SPIRITUAL SONSHIP** (John 3: 3-6; 4: 20-24; 8: 40-47; Rom. 8: 14-17). Jesus explained to Nicodemus that the only way to come into the relation of true sonship to the Father is by the mysterious process of a new birth by the Spirit. To the Samaritan woman he said that God the Father is a Spirit and can be truly worshiped by only those who have become spiritual sons and are able to worship in the Spirit. Paul explained how we may know that we are the sons of God. The knowledge comes by a

testimony given by the Holy Spirit himself.

**V. THE RIGHTEOUSNESS OF THE FATHER** (Rom. 2: 2-11). God does not judge between the righteous and the evil as man judges. "There is no respect of persons with God." Rewards and punishments will be according to character and deeds—eternal life, glory, honor, and peace to the just, and "tribulation and anguish upon every soul of man that doeth evil."

**VI. THE LOVE OF THE FATHER** (1 John 4: 7-16). God is love. The measure of his love is in giving his Son to die for our sins. Hate in any soul is a sign of ignorance of God.

**PLAIN TEACHINGS.**—The fact that heartless mammon obtains service which belongs to a loving Father can be explained only by the presence of sin in human motives. God has made abundant provision for the highest well-being of both body and soul; neither should be neglected. The birds naturally and easily accept from the heavenly Father what he has abundantly provided for their highest needs; man should do the same concerning the needs of the soul. Fear, worry, and carking care can not dwell in the same heart with perfect love and perfect faith. Birds have an instinct for self-preservation, but they do not worry about their needs; the fact that man suffers from anxiety and worry indicates the broken connection with the Father. Through Jesus the soul can be restored to trustful sonship with the Father.

### QUESTIONS

1. From what sermon of Jesus is the printed portion of our lesson taken?
2. To whom was the sermon preached? Matt. 5: 1.
3. What name for God did Jesus most frequently use? John 14: 10.
4. Is God's fatherhood taught in the Old Testament? Psa. 103: 13.
5. Can all appropriately pray the Lord's prayer?
6. Who are, in a spiritual sense, the children of God? John 1: 12.
7. What is the evidence of spiritual sonship? Rom. 8: 16.
8. What two masters are bidding for the service of each one?
9. How can one be "diligent in business" without serving "mammon"?
10. Can we be idle, like the birds, who neither sow nor reap, and still trust God for our food?
11. Why are we better than the birds?
12. What is the great lesson we may learn from the birds?
13. To what minor details does the Father's care extend? Matt. 10: 30.
14. What promise is given to those who seek God early? Prov. 8: 17.

### DISCUSSION TOPICS

1. Unscriptural conceptions of God's fatherhood.
2. The right use of money.
3. Careful forethought, versus anxiety.
4. What is included in "all these things"?

W. W. L.



## Lesson Illustration

"Do you want to go with me and be my child?" a lady asked in gentle tones. The question was put to little Jane in an orphanage. Her timid reply was, "I don't know." "But I am going to give you a lot of beautiful things and a room all your own, with a nice dresser, bed, and rocker, and beautiful clothes." The interested little girl said, "What am I to do for all this?" The lady burst into tears and said, as she folded little Jane in her arms, "Only love me and be my child." The Father cares for the birds, the grass, the flowers. We are of more value than these things of nature that the loving Father made for us to enjoy. He will tenderly care for us. But what must we do? Love him with all the heart. We can not do enough good deeds to win God's love and favor, no matter how much we try. God wants our love more than our works; but of course if we love him we will work for him, too. J. H. W.

## One Missionary Minute

A little boy was deeply impressed by a picture showing Hindu worshipers around the funeral pyre of a human victim. Looking up to his mother he said, "Mother, is this true? Do they burn people in India?" "Yes." "Does God see it?" "Yes." "Does God care?" "Oh, yes, he cares." "Well, then, why doesn't God put a stop to it?" The missionary enterprise is the only answer to that question. It is designed that the story of the wonderful love of our heavenly Father should be carried to the ends of the earth. In his infinite heart there is a great tide of love that sweeps out toward all mankind. To make it effectual, it must flow through our hearts, our hands, our lips. Yes, God cares through us. C. T. B.

## Sidelight from Science

### A BUSINESS MAN'S VIEW

A writer in a popular magazine said, "Nothing seems to have been put inside the skull of man that will enable him to prove God. God has to be taken on faith—a faith that is grounded in instinct and reinforced by experience and common sense. One of the needs of our time is to have the simple faith of our fathers given a twentieth century application. We need the old-fashioned religion . . . We need more sincerity, more simplicity, more reverence, and less smugness. We need more people who can say, 'Our Father who art in heaven,' and really believe it." This is the religious reaction of a prominent business man in consideration of our present tendencies. The religion of our fathers is adequate for the glaring needs of our day if we will give it a working chance. J. M.

## Practical Applications

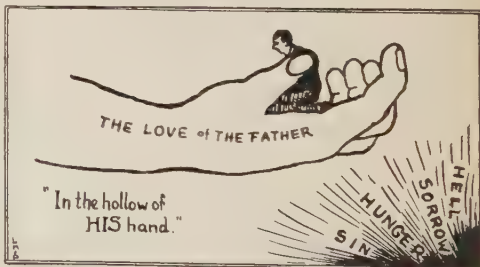
**Our service.** Conditions compel all men to serve. Only the choice of masters is left to us. Service is degrading when sin-

ful, but exalting when rendered to God. Service follows the direction of affections upward or downward, and carries us with it. A service of love is joy. Mammon (riches) is the most served idol, but mammon loves nobody, though supremely loved. No one loves and serves like God. The utmost of our love and service, however small it may seem, can return only a small portion to him—more in appreciation than compensation.

**Our trusting.** Much slavery to money comes of anxiety for the future. Is it easier to trust a bank account than God? The most of our distress comes from distrust. "I have had a great deal of trouble," said an old man, "but the most of it never happened." Our trust honors God. Our doubt slams the door in the face of his goodness. Grieving over the past, fretting over the present, and fearing the future make a threefold daily load. The troubled anxious look of her child distresses a mother's heart—how much more God's. Read Isa. 49: 15. God's love to his child is personal and parental. It includes all the tenderness in the idea of "father" and "mother," and infinitely more. Learn to say "My Father," and feel it. Read Luke 10: 41; 12: 29, margin; Phil. 4: 6; 1 Cor. 7: 32.

**Our seeking.** God made a place for himself in our hearts which will be filled by something. If a man will not worship the Creator, he will worship the creature (Rom. 1: 25). Meat, drink, clothes—creature comforts—after these do worldlings seek, and sacrifice higher things. These are assured to the Christian by his heavenly Father, leaving him free to seek God's kingdom and righteousness, and "the wandering souls of men." God's provisions made for his children overflow to his prospective children (Matt. 5: 45). His yearnings go with them. Fatherhood, sonship, brotherhood, is the natural supernatural sequence. Oh, how we should long to have others born into this love-circle—to call them "brother," and have them call him "Father." H. L. C.

## The Lesson Picture



The hand of the Father stands for his power. Luke explains a great revival in Antioch by saying, "The hand of the Lord was with them." Jesus described the saints' safety by saying, "No man is able to pluck them out of my Father's hand."

## The Senior and Adult Classes

**INTRODUCTION.**—With the lesson today we begin a series of studies in Christian doctrine. Compare the importance of correct ideas concerning God, man, sin, Christ, and salvation, with correct views in the field of science, history, or literature.

**THEME.**—The Fatherhood of God.

**I. WHAT FATHERHOOD INVOLVES.**—1. Origin or derivation. God is the Father of us all in the sense that he created us all. 2. Similarity. A child is like its parents. So we are in the image of God, with powers of reason and choice, and with ethical character. 3. Provision for the well-being of the child. Name several ways in which God provides for man. Man's moral and spiritual welfare is to be considered here also. 4. Desire for communion with the child. 5. Delight in the child. In the other four aspects God is Father of all men, but he can delight only in those who are righteous.

**II. WHAT SONSHIP INVOLVES.**—There are duties a father owes to his children, and there are also duties a son owes his father, as soon as he reaches the age of accountability. Some of these are obedience, trust, and a proper degree of respect and honor; also gratitude and love for the sacrifices made in his behalf. We owe all of these to our heavenly Father in an even greater degree.

B. L. O.

## The Intermediate Class

**TOPIC.**—What the Heavenly Father Means to Me.

**AIM.**—Such an understanding of our heavenly Father's goodness to us, as will produce a responsive gratitude and service.

**APPROACH.**—Ask the class what they expect their fathers to do for them, and in return what they ought to do for their parents. Jesus taught that God is our heavenly Father, and does for us far more than an earthly father possibly could.

**LESSON.**—The heavenly Father means to me: 1. Support. God has provided a wonderful world for our comfort and pleasure. He sends his sunshine and rain and causes the earth to provide for us food and drink. Discuss some of the many ways in which nature is adapted to supply our needs and minister to our happiness. 2. Protection. God watches over his creation and sustains it continually. He cares for us day by day. 3. Love. God loves us all, and desires that we should be happy. But he delights only in those who love and serve him. The golden text shows his heart of love.

**TRUTH.**—Every good thing that we enjoy comes from God.

**APPLICATION.**—We should live so that God can delight in us. To be truly his children we should give our hearts and lives in loving service to him.

B. L. O.

## The Junior Class

**TOPIC.**—Our Heavenly Father.

**AIM.**—To learn that the Father whom we can not see is as real as our earthly father.

**APPROACH.**—A father was awakened during the night by a severe storm. As the house trembled in the crashing storm, he saw, by the lightning's flash, his little son coming to his bedside. Then he felt the little lad's hand on his face and heard him say, "I just wanted to know if you were here, papa."

**LESSON.**—Though we can not see him, God is truly a father to all who will be his children. The prodigal son refused his father's home and care. Bring out the sad results; then the joy and blessing when the son came back. Our heavenly Father never forsakes us, until we forsake him. Recall the story of Joseph. He had hardships, but God was with him. So in the cases of Daniel, the Hebrew children, and many others. In contrast show how sadly different the life and the end of those who disobey and forsake God. Cain, Achan, Gehazi, and others. Show how our earthly fathers foresee our needs, and how they toil and plan to supply us. Some instances that reveal God's foresight. Noah, safe in the ark because he listened to his heavenly Father. Elijah, fed by ravens, then by the miraculous meal and oil, then by the angel's food. All was planned by God, who knew what was coming.

**TRUTH.**—God is truly Father to all who will obey him.

**APPLICATION.**—Let us show our trust in our heavenly Father by never forsaking him.

W. A. H.

## The Primary Class

**TOPIC.**—Our Heavenly Father.

**AIM.**—To give the children an attractive picture of God as our Father.

**PREPARATION.**—Take a vase or basket of brightly-colored flowers to Sunday-school with you. Have natural ones if possible, perhaps a blossoming plant such as a geranium. But if this is impossible, have artificial ones. Even colored pictures from the catalogues of seed companies will do. If you can do it, draw simple flowers on medium-sized sheets of white paper and let the children color them. Then let each one take one home. If the class is too large for this, draw a large flower and a large bird on your blackboard and color them with colored chalk.

**LESSON.**—You have a great privilege today with the lesson on God. It has many possibilities. Try to make your picture of God such an attractive one that the children will never want to lose sight of him. Jesus spoke the words of the lesson. He is certainly an authority about God and he gives us the idea of God as a loving, protecting Father, not only of men and women, but also of the tiny birds that depend on him. Do not tell the children that God does not love them when they are naughty. He always loves them, but he feels so sorry when they are not good. Any child who has a loving, tender, human father will get a good idea of God.

**TRUTH.**—God's love never fails.

**APPLICATION.**—God is my heavenly Father and he will take care of me.

F. B. L.

## LESSON II

Home Readings for week, Monday, January 7, to Saturday, January 12.

M. Sin as transgression of law. Rom. 3:10-18.  
 T. Sin as unrighteousness. 1 John 5:13-21.  
 W. The wages of sin. Rom. 6:15-23.

T. God forgives sin. Exod. 34:1-9.  
 F. Sin should be confessed. Prov. 28:15-14.  
 S. Sin should be abhorred. Amos 5:10-15.

Sin.—Gen. 3:1-24; 6:5-8; Mark 7:14-23; Rom. 1:18-32; 3:10-18; 1 John 1:5 to 2:6.

Printed Portion: 1 John 1:5 to 2:6. Devotional Reading: Psalm 51:1-10.

(Memory Verses, 6, 7)

1 John 1:5-10

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Je'sus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 John 2:1-6

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Je'sus Christ the righteous:

2 And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

**Golden Text.**—If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:8,9.

**Practical Truth.**—What we have lost through sin may be regained through Christ.

**Topic.**—Sin and Its Consequences.

**Outline.**—I. The beginning of sin. II. The heart, the seat of sin. III. God's attitude toward sin. IV. The universality of sin. V. Deliverance from sin through Christ.

**INTRODUCTION.**—I. The sovereignty of God. The Bible assumes the existence of a personal God. Upon this self-evident truth it emphatically declares the sovereignty of God. God the Father is sovereign over space and being (Isa. 42:5). God the Son is specifically sovereign in the realm of creation and redemption (Heb. 1:1-3). God the Holy Spirit is specifically sovereign in the realm of physical and spiritual life (Rom. 8:11). Co-extensive with this divine sovereignty in the natural world is the moral sovereignty of God in the spiritual world. This moral sovereignty extends to all spiritual intelligences, wherever found in the universe. Since all power in heaven and in earth is committed to Jesus Christ, perfect happiness in the universe of being can be found only in obedience to him. Hence, as disobedience to God's laws in the natural world entails certain punishment, so disobedience in the moral realm brings retribution commensurate with the spiritual values involved.

2. The essence of sin. Sin is transgression. Granting that God is the moral sovereign his will is the source of authority. Defiance of authority is sin. In the social realm defiance of authority is called anarchy, rebellion, Bolshevism. In the moral field God calls it sin. When Lucifer said, "I will," sin began. Hence sin is error, a departure from right. It is iniquity, an act inherently wrong. It is missing the mark, a coming short of the divine standard. It is unbelief, an insult to the divine veracity. Unrepented sin ends in death, for the "soul that sinneth, it shall die."

3. The forgiveness of sins. From Genesis to

Revelation the Bible places the strongest possible emphasis upon the fact that the root of sin strikes deep into the heart life of the race. It is not that men are not intellectually normal, nor that they are deficient in culture, nor lacking in an understanding of ethics, but the heart is wrong as the result of an act of rebellion. Rebellion can be forgiven under certain conditions met by both parties involved. God through Christ has made it possible to offer pardon to rebels against his government and will. "All have sinned," but "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." G. W. G.

**COMMENTARY.**—I. THE BEGINNING OF SIN (Gen. 3:1-24; 6:5-8). Whatever good may be found in the world today is not the result of a process of evolution from a vile beginning. The first pair were innocent and pure, and walked in fellowship with God. Sin entered through yielding to a temptation from Satan to disbelieve and disobey God. The perfection of plenty and beauty in Eden was denied the sinning pair when as a part of their punishment they were driven from that garden. Abel's experience shows that a sacrifice was arranged whereby man could regain and retain God's favor, but the majority continued to increase in sin until there had to be a severe judgment. It came in the form of the flood.

II. THE HEART, THE SEAT OF SIN (Mark 7:14-23). Jesus taught that no external thing or condition can necessarily make a man sinful. He is defiled by the evil thoughts and motives in the heart. It is from an evil heart that all wicked actions spring. A pure heart is the only guarantee of right actions.

III. GOD'S ATTITUDE TOWARD SIN (Rom. 1:18-32). The gospel is a revelation of mercy and grace, but these verses show that the gospel is also a revelation of wrath



against sin. Verses 21-23 give the seven stages of the apostasy of the human race. Verses 19, 20 tell of nature's testimony to the power and deity of God which leaves men without excuse for their sins. Punishment for sin consists of the wrath of God revealed from heaven (v. 18), and the natural physical results of sinful practises (vs. 24-32).

IV. THE UNIVERSALITY OF SIN (Rom. 3: 10-18). Outside of grace, Jews and Gentiles alike are all sinners. All are restless, irreverent, deceitful, unclean, murderous.

V. DELIVERANCE FROM SIN THROUGH CHRIST (1 John 1: 5 to 2: 6). **5. this then is the message**—The paragraphs which follow. **from him**—From Christ. John was a disciple and an intimate associate of Christ. **declare unto you**—John is passing on to others what he personally heard from Jesus. **God is light**—John gives two other definitions of God: "God is a spirit" (John 4: 24; "God is love" (1 John 4: 8). Other writers tell what God does, but John tells what he is. **in him is no darkness**—"No moral darkness—error or sin." **6. if we say**—Our profession before others. **fellowship with him**—A saving knowledge of Christ. **walk in darkness**—Moral uncertainty, doing doubtful and sinful things. **we lie**—Misrepresent with our words. **do not the truth**—Misrepresent with actions.

**7. walk in the light**—God is light and those who walk in the light live in the atmosphere of God, being and doing and saying what is pleasing to him. **fellowship one with another**—There is fellowship among all persons walking in the light, because they have so many spiritual things in common. **the blood of Jesus Christ his Son**—John unhesitatingly announces the atonement made on the cross as the only remedy for sin. **cleanseth**—The present tense, meaning that the work is done now and that it will continue to be a completed process as each future moment becomes present. **from all sin**—An all-inclusive term covering sin of every degree, both in practise and in the motives.

**8. if we say we have no sin**—And therefore no need of cleansing by the blood of Christ. **deceive ourselves**—All theories about the innocence and purity of the natural heart are fearful deceptions. **9. confess our sins**—In the consciousness of our guilty past we are led to confess our sinful acts; walking in the light of God and becoming conscious of his holiness we are led to see and to confess our sinfulness of heart. Both pardon and cleansing demand a confession of sin. **10. if we say . . . have not sinned**—A further emphasis of verse 8. **make him a liar**—Both the testimony of human experience and the revelation of God show that the natural man is sinful and needs the atonement.

**1. my little children**—John was a very old man when he wrote this and could properly call the Christians by this term. **that ye sin not**—John was clearly pleading for Christian perfection. **advocate**—One who pleads another's cause. **Jesus Christ the righteous**—God's own Son being himself without fault or sin is in a position to

plead for us when we fail. **2. propitiation for our sins**—Jesus is not only our advocate, but on the cross he became the bearer of our sins and received the judgment due us. "He was both High Priest and sacrifice."

**3. that we know him**—In the sense of walking in his light and having fellowship with him and being cleansed by his blood. **if we keep his commandments**—This is equivalent to being without sin. One can judge of his relation to God by his submission to all of God's will.

**5. his word**—"A wider expression than 'his commandments,' covering the sum total of the revelation of God's will." **the love of God is perfected**—"The full force of the Greek means, 'has been made perfect and remains so.' Obedience, not feeling, is the test of perfect love." **6. abideth in him**—Habitual fellowship with God. **ought**—A Greek word meaning debt. The Christian is obliged to make his profession and his conduct harmonize. **even as he walked**—The pronoun refers to Christ. Read 1 Peter 2: 21.

PLAIN TEACHINGS.—Sin is more than an accident or misfortune; it is a tragic moral failure from which there is no recovery through human means. Sin separates man from God. Men do not sin accidentally; wrong conduct is the natural product of sin in the heart at the very seat of life. God takes notice of sin and will require an accounting. No man is well enough born to be free from sin. Walking in sin is as walking in darkness. To walk in the light is to walk with God. Jesus' blood is the world's only remedy for sin. A heart cleansed from sin is God's ideal.

### QUESTIONS

1. How did the serpent question the veracity of God in tempting Eve to sin? Gen. 3: 4.
2. Is this untrue insinuation against God involved in all temptation to sin?
3. What threefold appeal did the temptation make to Eve? Gen. 3: 6.
4. Do you think the same threefold appeal was made to Jesus when he was tempted in the wilderness?
5. Does sin ever fulfil its promises?
6. Is it possible for sin to have a place in our thought lives? Gen. 6: 5.
7. How does God feel about the sins of men? Rom. 1: 18.
8. What three words did David use in defining his sin? Ps. 51: 1-3.
9. What had John heard from Jesus about light? John 1: 9; John 8: 12.
10. What is spiritual light? Eph. 5: 13.
11. What are the conditions of fellowship with God?
12. Is fellowship with God possible when living in sin?
13. How much of the daily conduct of life is included in the term "walk"?

### DISCUSSION TOPICS

1. The serpentine nature of temptation.
2. Bible definitions of sin.
3. A quick way back to pardon.

W. W. L.



## Lesson Illustration

Dr. J. Wilbur Chapman tells of a minister in Australia who had preached a sermon on "Sin." Later one of the church officials came into the pastor's study to see him. The official said, "Mr. Howard, we don't want you to talk as plainly as you do about sin. If our boys and girls hear you talk so much about sin they will the more easily become sinners. Call it 'mistakes.' Do not talk so plainly about sin." The pastor took from the shelf a small bottle containing strychnine and labeled, "POISON." The minister showed the bottle to the visitor and said, "I see what you want me to do. You want me to change the label. Suppose I take off this label of 'POISON' and put on a mild label such as 'Essence of Peppermint.' Don't you see what happens? The milder you make the label the more dangerous you make the poison." Sin in various forms is under constant observation by our boys and girls anyway. To refuse to deal plainly with it is to create the impression that we condone it. Sin is a fact and the people should be warned.

J. H. W.

## One Missionary Minute

Saint Paul clearly indicates that it was not only the rejection of Christ as the Messiah but the anti-missionary spirit of the Jews that filled their cup of misdoing to the brim. They not only refused to accept of God's blessing, but tried to bar all the heathen world from the road to Christianity. Again and again the prophets had spoken to them concerning their worldwide evangelization opportunity. Their land stands at the junction of the three great continents of the old world and the highway of the nations passed in front of their door. It was God's time, but Israel failed to respond. As a result the nation became a wreck, and the history of the whole world has been affected.

C. T. B.

## Sidelight from Science

### SNAKE-BITES AND SIN

The red corpuscles, when exposed to certain poisons, swell up and finally burst. If this takes place to any considerable extent, death results. This is notably true if the poison is snake venom. The cure is difficult. Calmet and Sir Thomas Fraser found that immunity to snake-bite can be established by inoculation. So at Parel, Bombay, India, a section of the government laboratory is given over to the care and culture of venomous snakes, especially cobras. Occasionally these are caught and caused to bite into the rubber top of a vessel designed to catch the venom. This poison is injected into horses in small but increasing doses. In this way a serum is developed which is now in wide use for the treatment of snake-bite, and for inoculation previous to being bitten. In case of snake-bite as for sin, we have the blood cure.

J. M.

## Practical Applications

**The revelation of light.** Sin blinds. The natural man can not perceive the things of God. They are foolishness to him. This is one of the most dangerous phases of sin. Because men are in darkness, love darkness, and persist in walking in darkness, they do not realize their critical condition. A terrible explosion took place in a Welsh mine. Many of the miners escaped, but some were killed. One man was buried beneath a mass of debris, but being tightly wedged in by mine props and comparatively uninjured, he seemed perfectly at ease. A long pipe was pushed through to him and milk was occasionally poured through it. He sang and whistled to pass away the time. "There is no need to hurry," said he; "it's true I am in pitch darkness and pinned in on every side; but I'm all right. Save those first who are in a worse plight. Don't trouble about me." Finally he managed to get a box of matches out of his pocket. He lit one; and, as the light revealed the danger of the place he was in, he cried out in an agonized tone, "Mates, for God's sake hurry up and rescue me. I'm in an awful position." So men do not seek a Savior until they feel the need of one. The vision of God through his Word and the revelation of sin by the Holy Spirit are needed to convict of sin.

**Folly of denying sin.** The Rev. J. Gregory Mantle says: "Man calls sin an accident, God calls it an abomination. Man calls it a blunder, God calls it a blindness. Man calls it a chance, God calls it a choice. Man calls it an heredity, God calls it a habit. Man calls it an incident, God calls it an inclination. Man calls it an infirmity, God calls it an iniquity. Man calls it a liberty, God calls it a lawlessness. Man calls it a relapse, God calls it a rebellion. Man calls it a weakness, God calls it a wickedness." Any moral condition which God describes as abomination, blindness, habit, iniquity, lawlessness, rebellion, wickedness, requires heroic treatment. No human philosophy has ever solved the problem of sin, nor has any non-Christian religion. Jesus' atonement meets the demand.

G. W. G.

## The Lesson Picture



The law of compensation works in all phases of life, and the compensation itself is as varied as the conditions under which it operates.

## The Senior and Adult Classes

**INTRODUCTION.**—Call attention to the universal fact and consciousness of sin among men. The universality of sin can be accounted for only on the supposition that the whole race became corrupted through some moral catastrophe at its beginning. The account in Genesis 3 confirms this.

**THEME.**—Sin and Its Consequences.

**I. WHAT WE MEAN BY SIN.**—1. Voluntary transgression. Much confusion has resulted from a lack of agreement as to just what sin is. Discuss the possibility of living without sin, if sin includes faulty actions arising from lack of knowledge or lack of judgment. Does John believe it possible to live without sin? See 1 John 3: 6, 9. Also Rom. 6: 1, 2. Should we so define sin as to make it inevitable in this life, when Scripture indicates it is not inevitable? Discuss Wesley's definition, "Sin is a voluntary transgression of a known law." 2. Sin as depravity. Sin in its broadest or generic sense includes depravity, or the corrupt condition of the heart with which we were born. Are we responsible for this depravity? For its continuance? If we are able by a strong will to restrain manifestations of sin, is that sufficient?

**II. THE CONSEQUENCES OF SIN.**—They may be summed up in the word death. 1. Physical death, or an abnormal separation of soul and body. 2. Spiritual death. This involves a sense of guilt, sometimes even remorse. Consider Adam and Eve, and Judas Iscariot. It involves fear of death and of the hereafter. See Heb. 2: 15. 3. Eternal death. Discuss what is involved in this.

B. L. O.

## The Intermediate Class

**TOPIC.**—What Sin Is and Does.

**AIM.**—To show the true character and effects of sin.

**APPROACH.**—Ask the class if there are any of them or of their friends who have never done anything wrong. Sin is a problem that confronts us all.

**LESSON.**—1. Sin is the doing of those things which God has forbidden. Some of the sins especially to be avoided by the young are impure thoughts and actions, bad language, smoking, lying, disrespect for and disobedience to parents. 2. The bad effects of sin are many. It injures the body and the mind, making young people poor students. It often results in habits which become a bondage and a curse. Sin takes away one's self-respect and injures one's reputation. It lessens one's chances of a successful career in life. Thinking about evil things makes it difficult to think about that which is pure and good. Unless repented of, and forgiven, sin will lead to eternal misery.

**TRUTH.**—Sin is a terrible evil, very disastrous in its consequences.

**APPLICATION.**—One should shun sin as he would shun poison. The only way one can fully do this is by becoming a true Christian, and receiving help from God.

B. L. O.

## The Junior Class

**TOPIC.**—Grieving God.

**AIM.**—To learn something of the peril of disobeying God.

**APPROACH.**—There is plainly seen a cunning and intelligent planning in temptation. We cover the fish-hook with bait, conceal the trap, and use decoys for water fowl. Satan uses the same cunning in temptations.

**LESSON.**—The peril of temptation grows in part from its deceptive nature. Adam and Eve lost sight of God's commands, because they listened to the tempter telling them how desirable was the forbidden fruit. When a boy or girl is tempted to cheat in examination they think only of the high grade they will get. This shows that the tempter is doing just what man does when he baits the hook or trap. Again, there is great peril in temptation because of the strong hold it gets on people. Every seashore has a very strong undercurrent when the tide is going out, called the undertow. Persons caught in this are held under and carried out to sea with such a powerful hold that death is almost certain. Show how sin has acted as an undertow. Talk of Bible characters who have sinned, and show how sin has always drawn them downward. Talk of the peril of some sins of today.

**TRUTH.**—Sin and temptation are terrible because the danger is hidden. W. A. H.

## The Primary Class

**TOPIC.**—Grieving God.

**AIM.**—To show how we can make God happy.

**PREPARATION AND LESSON.**—If your class is made up of older primary children who can write, have sheets of paper and pencils for them. If not, have a blackboard and chalk, or a large sheet of paper and a black crayon. Do not give them out until after the story. You might begin with the question: Do our fathers and mothers let us do anything we want to? Why not? Suppose we do something that they have told us not to do. How do they feel? Last Sunday we learned that God is a kind and loving Father who loves us even more than our parents do. Are there things that God tells us not to do? Suppose we do these things. How does God feel about it? Once there were two people, a man and a woman. God gave them a great big garden to live in. It was called the Garden of Eden and was very beautiful. Tell how God told the people that they could eat anything they liked except the fruit of one tree. As long as they obeyed God, they were happy. One day they disobeyed God and ate from that tree. God was so sorry that they had disobeyed him, but he could not let them stay in the beautiful garden after that. Have the children make lists of what we can do to please God.

**TRUTH.**—We can make God happy by obeying him.

**APPLICATION.**—God is grieved when we are naughty. F. E. L.

## LESSON III

Home Readings for week, Monday, January 14, to Saturday, January 19.

M. Christ the Savior. Rom. 5:1-11.

T. Christ's reign. Isa. 35:1-10.

W. The Lamb of God. John 1:35-42.

T. An exalted Savior. Heb. 1:1-9.

F. A present Savior. 1 John 1:1-10.

S. Salvation by grace. 1 Peter 1:3-12.

**Christ the Savior.**—Luke 2:11, 30-32; 15:3-7; John 3:14-17; 10:9-11, 14-16, 27, 28; Acts 3:1-18; Rom. 5:1-11; Phil. 2:5-11; 2 Tim. 1:9, 10.**Printed Portion:** Luke 15:3-7; Rom. 5:6-10. **Devotional Reading:** Isa. 53:1-9.

(Memory Verses, Rom. 5:8, 9)

Luke 15:3-7

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep, which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Rom. 5:6-10

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

**Golden Text.**—And thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1:21.**Practical Truth.**—Jesus can save only those who come to him in faith.**Topic.**—Christ, the World's Redeemer.**Outline.**—I. Jesus' birth. II. Jesus and the lost. III. Jesus, the Good Shepherd. IV. Jesus' power to heal. V. Jesus died for our sins.**INTRODUCTION.**—I. **A needy world.** The Jews were in sad spiritual need. Outwardly adhering to the traditions of the fathers and the law of Moses, their worship had become perfunctory and ritualistic. No divine manifestation answered their prayers or inspired their devotions. For four hundred years there had been no voice from God, no prophetic vision or utterance. Subdued and absorbed by Rome, their country was but an insignificant province of a great empire, and their vain prayer was for political independence. All peoples of the great empire were in need of a Savior. Greek and Roman had lost faith in their gods. They were without moral or religious anchorage. Everywhere there was the haughty ruinous luxury of the rich and the debasing despair of the poor. At this crucial moment did the Savior appear to save the race from ruin, to establish a spiritual worship, to found a Christian civilization.2. **A prepared people.** God's long, patient, persistent effort to meet the terrible sin situation was now to reach its fulfillment. On the day of man's hopeless fall, a Savior was promised. But to prepare a ruined world for a Savior and to prepare a nation which might receive a Savior for the world was God's momentous task. For two thousand years the history of the Jews is the miraculous story of their divinely planned preparation to receive the Christ. God's hand divided the Red Sea, led them in the wilderness, fed them with manna, subdued their enemies, chastened them for their sins, bestowed an inheritance, restored them from captivity. God's counsel dictated their laws and affixed adequate penalties. Divinely instituted political, social, and religious customs became the groundwork and fiber of the Jewish nation. A people was prepared which was now to receive for the world Christ the Lord.3. **A prepared world.** Now the Greek language, the most beautiful of all languages, was ready to receive the messages of salvation. The marvelous Roman law now universally adopted, was ready to incorporate the teachings of Jesus and give them the prestige of legal authority. Roman religious toleration permitted the spread of the new gospel. Those splendid Roman roads afforded unprecedented advantages for the communication of the good news and for the heralds of the gospel. The world was at peace with no restrictions of missionary enterprises. The advent of the Savior was divinely timed to meet the auspicious hour. C. W. S.**COMMENTARY.**—I. **JESUS' BIRTH** (Luke 2:11, 30-32). No other birth was ever announced as was Jesus' birth. No less than an angel came to announce that the child born that day in Bethlehem was Christ the Lord, a Savior. When the child was presented in the temple, Simeon a godly man, was moved by the Holy Spirit to take the child in his arms and announce him as the Savior of both Jews and Gentiles.II. **JESUS AND THE LOST** (Luke 15:3-7; John 3:14-17). 3. **this parable**—Jesus took this method of showing his saving work in the world. 4. **what man of you**—Jesus declared that every man of them would do in temporal things what he was doing in spiritual. **having an hundred sheep**—The owner of a hundred sheep would be in comfortable circumstances, and yet he would be careful that no harm came to even one of his flock. **if he lose one**—The oriental shepherd not only knows the number of sheep he has in his flock, but he also knows them by name, and hence knows when one is missing and which sheep it is. **leave the ninety and nine**—The ninety-nine sheep are cared for by an under shepherd. **wilderness**—This term was applied to a portion of land where there were no dwellings. **until he find it**—The ninety-nine



sheep represent those who are saved and belong to the church of the First-born, and the lost one represents those who are away from God. The determined search shows the great work that Jesus has undertaken to bring man to himself, and his great love for the world. He seeks for individual men until he finds and restores them to the divine favor, or they finally reject him. He seeks the lost through the work of the Holy Spirit. Jesus also seeks the lost by his under shepherds.

**5. layeth it on his shoulders**—Travelers in the East say that it is not an uncommon thing to see a shepherd carrying a sick or injured sheep toward the fold. This denotes the great mercy of Jesus. **6. rejoice with me**—His joy was so great that he wished others to share his delight at the restoration of the lost sheep. Jesus is an example for all who are seeking the lost. **7. joy shall be in heaven over one sinner that repenteth**—Heaven and earth are closely connected. The rescuing of a lost soul, whether a self-righteous Pharisee or an outcast, is just cause for rejoicing both on earth and in heaven. **need no repentance**—Only the saved ones need no repentance.

**John 3: 14-17.** The serpent which Moses lifted up and toward which the Israelites who were bitten by serpents might look and be healed was a type of Christ who would be lifted up on the cross for the healing of sin.

**III. JESUS, THE GOOD SHEPHERD (John 10: 9-11, 14-16, 27, 28).** Jesus uses the relationship of a shepherd to his sheep to show his own relationship as the Savior of men. He knows his sheep; the sheep know his voice and follow him; he is a Shepherd for the sole purpose of giving eternal life to his sheep; he loves his sheep and lays down his life for them.

**IV. JESUS' POWER TO HEAL (Acts 3: 1-18).** Peter and John were instrumental in healing a man who had been a cripple from his birth. The healing was in a public place and a great interest was aroused among the multitude that gathered. Peter and John refused all credit and declared that the healing was the work of the power of Jesus.

**V. JESUS DIED FOR OUR SINS (Rom. 5: 1-11; Phil. 2: 5-11; 2 Tim. 1: 9, 10).** **Rom. 5: 1-5.** In this paragraph six results of justification by faith are listed: (1) Peace with God; (2) access into grace; (3) hope of the glory of God; (4) ability to glory in tribulation; (5) the love of God shed abroad in the heart; (6) the gift of the Holy Ghost. **6. without strength**—We are without power to deliver ourselves from sin and the consequences of sin. **in due time**—The time determined upon by the sovereign counsels of God. **Christ died**—He did not die in the natural course of events as men usually die; he submitted himself to an undeserved, cruel death by crucifixion at the hands of his enemies, loving them and forgiving them to the very end. **for the ungodly**—This means that those for whom Christ died were not only "without strength" but were positively evil.

**7. scarcely for a righteous man . . . some**

**would even dare to die**—The meaning is that such cases are scarcely known, yet they are not unknown. Whenever such a case occurs it is a matter for note in the history of the time. **8. commendeth his love**—God points out, certifies, recommends, his love in contrast to the love which would prompt one to die for a good man, a friend. **while we were yet sinners**—Not only undeserving but unconcerned. The crucifixion of Jesus by the ones he came to save is typical of the attitude of the world in general.

**9. much more . . . we shall be saved**—Since Christ has taken the step already described, dying for sinners, he will see the work completed in our final deliverance from wrath. **10. saved by his life**—Not the few years of his earthly life but his present life as our Advocate before the Father. **Phil. 2: 5-11.** This paragraph gives in a few words the steps in Jesus' condescension and submission to death and his subsequent exaltation to Lordship over all. **2. Tim. 1: 9, 10**—Jesus has abolished death and has provided life and immortality through the gospel.

**PLAIN TEACHINGS.**—Persons lost in sin are as sheep hopelessly lost. A sinner's only hope is in the interest and faithfulness of the Good Shepherd. No church can fulfill its mission by ministering simply to the sheep already safe in the fold. Heaven's rejoicing over the return of the lost shames our indifference. Sin furnishes temptation to go away from God, but it never furnishes strength to return. The divine love which prompted Jesus to lay down his life for us will continue until every one who believes is forever safe in the heavenly fold.

### QUESTIONS

1. What is the meaning of the name Jesus? Matt. 1: 21.
2. What is said of the character of Simeon? Luke 2: 25.
3. Why did Simeon rejoice when he saw the infant Jesus?
4. Why was it necessary for Moses to make the serpent of brass? Num. 21: 9.
5. Why do you think the people were required to look upon the serpent in order to be healed?
6. How is sin like the serpent's bite?
7. How did Jesus compare himself to the brazen serpent? John 3: 14, 15.
8. To what dangers was the lost sheep exposed?
9. Are we safe if outside the Shepherd's fold?
10. What has the Good Shepherd done to find and save the lost sheep? John 10: 15.
11. Did the sheep know it was lost? Do we, always?
12. Why did the eastern shepherd value his sheep so highly?

### DISCUSSION TOPICS

1. The aimless wanderings of the lost.
2. The ministry of angels.
3. How do sheep and men go astray?
4. The sacrifices we should make for the lost.

W. W. L.



## Lesson Illustration

Among the great disasters on water was the sinking of the "Princess Alice," an excursion steamer on the Thames. Over seven hundred persons went down to a watery grave. Among the many who endeavored to save the drowning people was a man in a small boat. He began to pull into his boat the struggling victims, until his boat was so full it was in danger of sinking, and he started to pull away. He looked on the upturned faces of those left and heard their pitiful cries, "Don't leave me, sir!" "Please take me in." "Oh, save me, sir!" It is said that in agony he threw up his arms and cried, "Oh, God! that I had a bigger boat! Oh, God! that I had a bigger boat!" His heart was big enough to save all, but his boat was too small. Not so with Jesus. He is able to save all and save to the uttermost.

J. H. W.

## One Missionary Minute

An old Chinese woman was soundly converted but seemed distressed when baptism was mentioned. One day she unburdened her heart by saying, "Alas, if only I could be baptized and go into all the world to tell the story. I have told my son and his wife, and all our neighbors, and in the summer time I can go to several villages near at hand. But I am old and feeble; I can not read. My eyes are growing dim. I can walk only a little way. It is impossible for me to go to foreign countries. If you had come when I was young—but now it is too late. I can not be his disciple." This simple story brings conviction to every heart. We are saved to take or help to send the gospel to every creature. Does our Christianity stand the test?

C. T. B.

## Sidelight from Science

### TACITUS' TESTIMONY TO CHRIST

Professor Arthur Drews of Darmstadt tried to prove a dozen years ago that Jesus was a mythological person. Naturally the well-known passage of Tacitus, the Roman historian, stood in his way, so that now he feels called upon to put that out of court. He insists that the "Annals and History of Tacitus" are to be found in only one manuscript, the Laurenziana, in Florence, and that this is a forgery of a humanist of the fifteenth century. Professor Maerker answers him. There are two manuscripts of Tacitus in Florence, and both date from the eleventh century, hence four centuries earlier than the pretended forgery. Tacitus' witness to Christ's existence and crucifixion under Pontius Pilate stands therefore as valid.—S. S. Times.

J. M.

## Practical Applications

God's love of the sinner. The world may scorn the sinner for his weakness. It may even pity the hopeless sinner and give alms for his relief, but God loves the sinner. The love of God has no bounds. It cost the Father the gift of his only beloved Son. It

drew from heaven the willing Savior, here to meet all the cruel temptations of the devil, to which man is subject; to meet all the hopelessness of a sin-cursed world; to meet all the scorn and reproach possible at the hands of a proud, haughty society; to meet all the contempt and indifference of a pleasure-seeking world; to suffer all the agonies of all the penalties of all the sins of all men of all ages; to suffer all the shame and all the pain of the cross. He suffered not thus for the angels or for the righteous, but for the sinner.

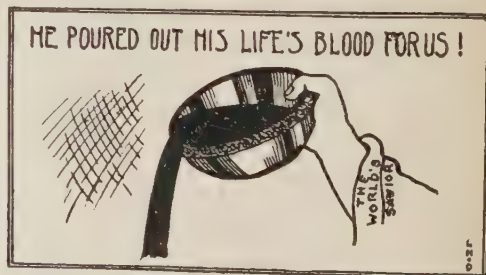
**Christians love sinners.** The wife of a Salvation Army captain encountered a wretched, bloated, drunken woman who responded to the altar call. Said the missionary, "My sister, God loves you." The woman looking up from bleared eyes replied, "Nobody loves me." Again the missionary said, "I love you." Said the drunken woman, "If any one loves another she puts her arms around her and kisses her." At once the missionary knelt and embraced the woman and kissed her swollen lips. The poor woman's heart melted. She wept tears of repentance, prayed for forgiveness, and was saved. It was the love for the lost that drew Livingstone to dark Africa, there to pour out his life. It called Grenfell to the frozen shores of Labrador to spend his life and energies for the poor fishermen. It is love for sinners that inspires every true missionary and every true religious worker. Does not the world's salvation depend much upon the love of Christians for sinners?

"Did Christ o'er sinners weep?  
And shall our tears be dry?"

**Sinners may be found.** A lost sheep does not know the way to the fold. A lost sinner knows not the way to the Savior. A lost sheep may wander far. It may take long, hard journeys over difficult paths to save the sinner. Some Christian must meet the difficulty. A lost sheep is helpless. Somebody must shoulder the burden of the lost sinner.

C. W. S.

## The Lesson Picture



Blood represents life. Jesus made it clear that the good shepherd gives his life, if necessary, to save his sheep. Those whom Jesus called his sheep—human beings the world over—were so thoroughly lost in sin that there was no way to save them except by his giving his life for them. This, Jesus did.

## The Senior and Adult Classes

**INTRODUCTION.**—Consider the importance of Christ as a historical character, and his ever-increasing influence upon the world. How is his influence seen? Compare the place accorded him today in the affections and thought of mankind with the place occupied by other ancients. Discuss the reason for his preeminence.

**THEME.**—Christ, the World's Redeemer.

**I. WHY REDEMPTION WAS NECESSARY.**—Our lesson tells of the sheep that was lost. Isaiah said, "All we like sheep have gone astray" (Isa. 53: 6). That is why redemption was necessary. The race had fallen. Sin was a universal fact. Man was utterly unable to save himself. The non-Christian religions reveal the gropings of man in his quest for deliverance. But they provide no redemption.

**II. WHAT REDEMPTION INVOLVES.**—An adequate redemption must provide a way whereby man can again be restored to fellowship with God. It must provide for forgiveness of sins. It must also provide a remedy for sin itself, that the desire to sin, and the sinfulness of the nature may be taken away. In our lesson the work of redemption is likened to going out after a lost sheep until it is found and restored.

**III. HOW REDEMPTION WAS ACCOMPLISHED.**—"While we were yet sinners, Christ died for us" (Rom. 5: 8). While his life and teachings were unique and of great importance, the specific thing Christ did in accomplishing our redemption was to die for us. Death was the penalty of sin, and in his death he assumed the consequences of our sins.

B. L. O.

## The Intermediate Class

**TOPIC.**—How Jesus Saves Us.

**AIM.**—To make plain the way of salvation through Jesus Christ.

**APPROACH.**—Begin with the golden text. Let all repeat it aloud. Speak of the meaning of the word "Jesus," and of the word "Christ." Why did the world need a Savior? Do we need one today?

**LESSON.**—1. Jesus came to this world to save the lost. He has made possible our salvation by bearing our sins upon the cross. His love for us was so great that he was willing to take the awful consequences of our sins upon himself. Have the pupils find and read a few passages that teach this, as Rom. 5: 6, 8; Isa. 53: 5, 6; 1 Peter 2: 24; 3: 18; 2 Cor. 5: 14, 21; John 10: 11; Matt. 20: 28. 2. In order to profit us, we must accept the salvation provided. We do this by forsaking our sins, and trusting Jesus as our Savior. When we truly repent and believe, Jesus forgives our sins and gives us the great blessing of peace of soul.

**TRUTH.**—Christ alone can save us from all our sins.

**APPLICATION.**—Since Jesus has suffered and died for us, can we reject him? The least that we can suitably do as an expression of our gratitude is to love him and serve him. Are we doing this? B. L. O.

## The Junior Class

**TOPIC.**—Jesus Our Savior.

**AIM.**—That we may see that the Savior is seeking the lost today.

**APPROACH.**—If a man's house were burning, and in that house were costly jewels, beautiful paintings, valuable papers, and an only child, the father would leave all the rest to save his child.

**LESSON.**—The one thing the Savior came to the earth for was to seek and to save the lost. Sometimes boys and girls ask why, since there are so many worlds, the Savior came to this one. This world is the place where the lost ones are. Jesus not only seeks but saves. Bring out that there is a destructive enemy for everything good. Rust destroys iron. Fungi and insects destroy plant life. Disease destroys the body, and sin destroys the soul. But there is a means of defense in every case. Iron may be preserved by paint or varnish. Chemical sprays will kill fungi and insects. Remedies have been found for various diseases, and the blood of Christ saves from sin.

**TRUTH.**—The Son of man is come to seek and to save that which is lost.

**APPLICATION.**—Let us surrender to Christ and trust him as the lost sheep surrenders when the shepherd finds it. W. A. H.

## The Primary Class

**TOPIC.**—Jesus Our Savior.

**AIM.**—To show the children what Jesus does for us.

**PREPARATION.**—If possible, take to class a picture of the Good Shepherd. (The picture of Christ leading a flock of sheep and holding a lamb in his arms.) Have a picture of a flock of sheep or a lamb. One teacher made a paper wall with gates in it and used small white beans for the sheep. All were placed in the fold except one, which was some distance outside and was brought in later to illustrate the story of the ninety and nine.

**LESSON.**—Away across the sea in countries where there were lots of sheep, they were taken care of by men called shepherds. These men led the flocks of sheep out to pasture in the morning. They stayed with the sheep and protected them from the wolves or lions that would have harmed them. They loved their sheep and the sheep loved them. At night they led the sheep back to the fold where they were safe from harm. If one of the sheep were missing, the shepherd would leave the rest in the fold and go to hunt the lost one. Jesus is like the shepherd and we are like the sheep. He takes care of us and loves us and knows each one of us. We know him and love him and go to him for protection. When we are naughty and do not follow him, he calls after us and leads us back to him and forgives us. He is sometimes called the "Good Shepherd." He is also our Savior.

**TRUTH.**—The Good Shepherd gives his life for the sheep.

**APPLICATION.**—Jesus came to earth to save me. He is my Savior. F. B. L.



## LESSON IV

Home Readings for week, Monday, January 21, to Saturday, January 26.

M. The Holy Spirit promised. Joel 2:28-32.

T. The coming of the Holy Spirit. Acts 2:1-6.

W. Receiving the Holy Spirit. Acts 19:1-7.

T. The Holy Spirit our helper. John 16:7-15.

F. The Holy Spirit interceding. Rom. 8:26-30.

S. Spiritual gifts. 1 Cor. 12:1-11.

**The Holy Spirit.**—Joel 2:28, 29; Luke 11:9-13; John 3:5-8; 14:16, 17, 26; 15:26, 27; 16:7-15; Acts 2:1-21, 32, 33; Rom. 8:1-17, 26, 27; 1 Cor. 12:1-13; Eph. 1:13, 14; 3:14-21; 4:1-6, 30.

**Printed Portion:** John 16:7-11; Rom. 8:12-17, 26, 27. **Devotional Reading:** John 14:25-31.

(Memory Verses, Rom. 8:14, 15)

John 16:7-11

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me:

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

Rom. 8:12-17, 26, 27

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Ab'ba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs: heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

**Golden Text.**—For as many as are led by the Spirit of God, they are the sons of God. Rom. 8:14.

**Practical Truth.**—When welcomed and honored, the Holy Spirit accomplishes all that Jesus promised concerning him.

**Topic.**—The Work of the Holy Spirit.

**Outline.**—I. The Holy Spirit prophesied. II. The Holy Spirit promised as Comforter. III. The Holy Spirit's work. IV. The Holy Spirit given. V. Walking and praying in the Spirit. VI. The gifts of the Spirit.

**INTRODUCTION.**—I. **Personality of the Holy Spirit.** Men have asked, "Is there such a person as the Holy Ghost? Is not the Spirit simply a divine influence, emanating from God?" To deny the personality of the Holy Spirit is to deny the Christian conception of a Triune God—Father, Son, and Holy Spirit. Unmistakable evidence points to the real personality of the third person of the trinity. Psalm 139:7, 8 gives to the Holy Spirit the divine attribute of omnipresence; Hebrews 9:14 adds the attribute of eternity; 1 Cor. 2:10, 11 recognizes the attribute of omniscience; Job 33:4 gives evidence of the divine attribute of omnipotence. Thus we see the Holy Spirit is omnipresent, eternal, omniscient, and omnipotent. He is God.

2. **The works of the Holy Spirit.** We will have no doubt of the personality of the Holy Spirit or of his divine authority, if we note some of his works. He testifies of Jesus (John 15:26); serves as Comforter (John 14:16, 17); teaches (John 14:26); makes us witnesses for Jesus (John 15:27; Acts 1:8; 1 Cor. 12:3); imparts power to believers (Acts 1:8); draws multitudes (Acts 2:6); convicts of sin (Acts 2:37); frees from the law of sin and death (Rom. 8:2); bears witness with our spirit (Rom. 8:16); sheds love of God abroad in our hearts (Rom. 5:5); bestows gifts (1 Cor. 12:7); makes all Christians one body in Christ Jesus (1 Cor. 12:13); prays through us (Rom. 8:26, 27); seals us (Eph. 1:13); fills our

hearts (Eph. 3:19); gives us foretaste of heaven (Eph. 1:14).

F. C. E.

**COMMENTARY.**—I. **THE HOLY SPIRIT PROPHESED** (Joel 2:28, 29). Centuries before Pentecost, Joel prophesied that there would be in the far future an outpouring of the Holy Spirit upon all classes of people.

II. **THE HOLY SPIRIT PROMISED AS COMFORTER** (John 14:16, 17, 26; 15:26, 27; Luke 11:9-13). Just before his crucifixion Jesus promised the disciples that after his departure the Father would send to them the Holy Spirit as their Comforter. No one except Christians could receive the Holy Spirit. To them he would be a teacher, a guide, and an advocate. He would reveal truth about Jesus. **Luke 11:9-13.** This paragraph shows God's willingness to give the Holy Spirit to them that ask him.

III. **THE HOLY SPIRIT'S WORKS** (John 3:5-8; 7:15). **3:5-8.** Jesus explained to Nicodemus that the natural man can neither "see" nor "enter into" the kingdom of God. He must be born again; and this experience is accomplished by the Holy Spirit. **16:7. it is expedient for you that I go away**—In order that the Holy Spirit might come and the kingdom be extended over all the earth it was necessary for Jesus to return to the Father.

8. **reprove the world**—He will bring illumination and conviction. He will show men their moral and spiritual condition and tell them what is required of them. 9. **of sin, because they believed not**—Unbelief is the source sin; other sins naturally follow. 10. **of righteousness**—The Holy Spirit will

show the way of right living. **because I go to my Father**—Jesus had been the pattern of righteousness; now the Holy Spirit would take up the work.

**11. of judgment**—Not only does the Spirit remind the world of the final judgment; he reveals a righteous standard for judgment now. The world's standards of sin and judgment are wrong. **because the prince of this world is judged**—Satan is the prince of this world. He was defeated, judged, by the resurrection of Christ after it seemed that he had prevailed in the crucifixion of Christ. He will be judged again in the last days. **12-15.** Jesus declared that many things he would like to say would be unsaid, but that the Holy Spirit would continue the revelation of truth. This was the promise of the completed New Testament.

**IV. THE HOLY SPIRIT GIVEN** (Acts 2: 1-21, 32, 33). Just before the ascension Jesus told the disciples to remain in Jerusalem until the fulfillment of the promise about sending the Holy Spirit. They tarried ten days and then the Holy Spirit came suddenly upon the whole company of 120 persons as they were engaged in prayer.

**V. WALKING AND PRAYING IN THE HOLY SPIRIT** (Rom. 8: 1-17, 26, 27; Eph. 1: 13, 14; 4: 1-6, 30; 3: 14-21). **Rom. 8: 1-11.** Trying to keep the law in one's own strength is a grievous burden and can never save. Abiding in Christ and having the instruction and the constant help of the Spirit lifts one above the rigors of the law because one has no desire to act contrary to God's will.

**12. we are debtors**—To the Spirit, because of the power he gives to live right. **13. if ye live after the flesh**—To live after the flesh is to obey the suggestions of the lower nature, or the carnal mind. **ye shall die**—This does not mean physical death alone. It declares that the penalty of living after the flesh is eternal death. **but if ye . . . mortify the deeds of the body**—To mortify the deeds of the body is to kill them as far as they are not in harmony with the will and word of God.

**14. led by the Spirit of God**—One of the offices of the Spirit is to guide (John 16: 13). **are the sons of God**—A close and blessed relationship. It indicates a likeness to the Father, support and protection by the Father, and a share in the Father's wealth. **15. spirit of bondage again to fear**—Although the child of God is "led" by the Spirit, it is not as a slave.

**16. the Spirit itself**—"The Spirit himself." **R. V. beareth witness with our spirit**—As the child of God views his desires and disposition, he is certain that he has become a new creature in Christ Jesus; but this is not the only assurance he has, for the Holy Spirit aids his witness that regeneration and adoption have taken place.

**26. the Spirit also helpeth our infirmities**—The infirmity here mentioned has direct reference to our lack of knowledge as to what to pray for. **maketh intercession**—"While Christ 'maketh intercession' for us above, the blessed Spirit frameth our own intercession for us within." **with groan-**

**ings which cannot be uttered**—The promptings of the Holy Spirit have a depth that can not be expressed by human speech. **27. knoweth . . . the mind of the Spirit**—The Father knows what the Spirit prompts us to pray for even when we can not express our petitions.

**Eph. 1: 13, 14.** If we walk in the Spirit we are sealed by the Holy Spirit, indicating divine ownership and security. **4: 1-6, 30.** Lowliness, meekness, longsuffering, forbearance, love, and unity are marks worthy of one walking in the Spirit. **3: 14-21.** A prayer of four petitions: (1) To be strengthened with might by the Spirit; (2) to be indwelt by Christ; (3) to be rooted and grounded in love; (4) to be filled with the fullness of God.

**VI. GIFTS OF THE SPIRIT** (1 Cor. 12: 1-13). The Holy Spirit uses a variety of gifts in carrying on his work. These gifts are distributed to saints as the Spirit wills.

**PLAIN TEACHINGS.**—The prominence which the Bible gives to teachings concerning the Holy Spirit indicates the importance which we should give to the Holy Spirit in our experience and service. The Holy Spirit is a divine person, one with the Father and the Son. The Spirit in his fullness is given to believers in an experience following conversion. The result of the coming of the Holy Spirit to the individual heart is the purification of the heart from sin (Acts 15: 8, 9). Apart from the Holy Spirit there is no wisdom to guide the counsels of Christian society and no power to advance the work of God. Those who as the sons of God are led by the Spirit are the dynamic force in the church. Clear spiritual vision and teaching come not by study and the intellect alone, but by the Holy Spirit who is the revealer of truth.

### QUESTIONS

1. What prediction had Jesus made which brought sorrow to the disciples? John 16: 5, 6.
2. Why was there special need of a comforting message at this time?
3. What may we learn about God from the paternal instincts of human hearts? Luke 11: 13.
4. In what way does the wind symbolize the work of the Holy Spirit? John 3: 8.
5. Can one be a child of God and not be led by the Holy Spirit?
6. Why was the presence of the Holy Spirit better than the bodily presence of Jesus?
7. Does the Holy Spirit convict of sin or crime? What is the difference?
8. Why is unbelief in Jesus especially mentioned as a great sin?
9. How may one overcome the propensities of his lower nature? Rom. 8: 13.
10. How does the filial nature express itself? Rom. 8: 15.
11. What is the source of the Christian's power for witnessing? Acts 1: 8.

### DISCUSSION TOPICS

1. The gain of the Comforter.
2. The Spirit before Pentecost.
3. The Feast of Pentecost. W. W. L.



## Lesson Illustration

In this day when "white coal" supplies the power for much of our industry, we still find along the streams the abandoned "old mill" and the mill-race. Usually there is water in it, but the mill-race has become a standing ditch and the water stagnant. See in this the picture of some men's lives. Members of the church, they are full of good deeds. They seem to be enthusiastic; they give of their means. The mill-race has become stagnant because it has been cut off from the stream and has no inlet, no outflow. Stagnant lives are just reminders of past days when the water of life made them useful to the kingdom. The old mill stands, the mill-wheel in place, but nothing is produced—the upper end of the mill-race is filled with debris. There are forms of religion minus the power; there are professions minus the fruit, all because the inlet and outflow for the Holy Spirit have been clogged. Jesus plainly taught that the only dynamic in Christian experience and in the expansion of the church is the Holy Spirit. If we ignore him or try to get along without him we are challenging Jesus' statements and that means failure.

J. H. W.

## One Missionary Minute

A missionary in translating one of the dialects of western China was seeking a word to express "Comforter" as rendered in our English Bible. One day a native Christian said to him, "A neighbor of mine has died. I must go to comfort his wife." The exact phrase in Chinese was, "I want to bring her around the corner." At once the translator grasped at the thought—the Comforter, the One who brings me around the corners of life. Life is full of corners. The Holy Spirit, the Comforter, will lead us safely round the corners if we but trust him.

"I know not the way I am going,  
But well do I know my Guide."

C. T. B.

## Sidelight from Science

AGE OLD DISEASE

"Dr. Arnold Sack of Heidelberg has been studying Egyptian mummies to find out, if possible, the diseases from which they died. He reports clubfoot, fractures, stone in bladder and kidney, ulcers with cancerous changes, and tuberculosis of the spine. He observed almost every type of condition now recognized by the modern science of pathology. He reports that the teeth of the poorer classes were good. Teeth of kings were badly decayed in many instances. Five hundred bodies of Egyptians of the highest class showed similar changes in this respect. These all testify that disease is as old as the race. The death sentence was passed upon the ancients as upon us." (Scientific American). The only hope of immortality is in Christ. The same power that raised Jesus from the dead shall raise our bodies.

J. M.

## Practical Applications

**Final test of personal experience.** In these days men are denying the possibility of knowing whether we have been born again or not. The Word of God not only declares that we must be born again, but that we must be born of the Spirit (John 3: 8). Again we read, "If any man have not the Spirit of Christ, he is none of his" (Rom. 8: 9); also, "The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8: 16). From these and many other writings of Paul with reference to the conscious presence of the Spirit in the believer's heart, we can not avoid the conclusion of a modern writer. "The Spirit is the Christian life, just as Christ is that life." If we are without the indwelling Spirit testifying to our acceptance, we are none of his.

**Brings God nearer.** In Old Testament times God's presence in the world was manifested in the tabernacle or temple and by various types and shadows, with an occasional appearance to individuals. In the incarnation of his Son he came closer, "God with us," but with the coming of the Holy Spirit he became "God within us." "He dwelleth with you and shall be in you" (John 14: 17). "Ye are the temple of God and the Spirit of God dwelleth in you" (1 Cor. 3: 16). Herein lies the believer's opportunity of working with God. In Hudson Taylor's autobiography we read, "God said to me, 'I am going to evangelize inland China, and if you will walk with me, I will do it through you.'" God can not be thus intimate with those who live at a distance from him by refusing the Holy Spirit.

**Satisfies every longing of the soul.** In the words of Dr. Joseph Parker, "A wonderful thing is this, that when the Spirit of God is in a man he cares for no city, how great soever it may be, though he himself may not have whereon to lay his head. There is, however, a spirit in him which makes him greater than all the capitals of the world, were they added to one another and constituted into one great avenue of capitals, each house in all the vista crowned or starred with the scepter thrust from every window."

F. C. E.

## The Lesson Picture



The pillar of cloud which guided Israel was a symbol of the Spirit's guidance. The Spirit's leading is not less sure though unseen.

## The Senior and Adult Classes

**INTRODUCTION.**—We have studied concerning God the Father, and Christ the Son. Today we consider the third person of the Godhead, the Holy Spirit. That he is a person is proved by the many actions ascribed to him which require intelligence, will, and power to produce the loftiest results. He proceedeth from the Father (John 15: 26), and also from the Son, for he is repeatedly called "the Spirit of Christ" as well as "the Spirit of God." See Rom. 8: 9.

**THEME.**—The Work of the Holy Spirit.

**I. IN CONNECTION WITH OUR SALVATION.**—In accomplishing the salvation of a soul God works through his Holy Spirit. The Spirit convicts of sin (John 16: 8), regenerates (John 3: 5), sanctifies (1 Cor. 6: 11), and bears witness to our acceptance with God (Rom. 8: 16). These are all divine works, and functions which only a person could perform. Discuss the nature of each of them.

**II. IN CONNECTION WITH OUR RELIGIOUS LIFE.**—The Holy Spirit is our Comforter, or Helper. He brings comfort to the downcast, and grace to the tempted. He is the Spirit of truth (John 16: 13), guiding us aright, always in accordance with the Word of God. See 1 Cor. 2: 10. Does he ever reveal new truth to men today? He directs us and assists us in prayer. We should seek his guidance in whatever we do.

B. L. O.

## The Intermediate Class

**TOPIC.**—How the Holy Spirit Helps Us.

**AIM.**—To give an understanding of the Holy Spirit and of his relations to us.

**APPROACH.**—Speak of the nature of a spirit, without a body. Jesus tells us that God is a spirit, and from him proceeds the Holy Spirit—not a mere influence, but a person as truly as Jesus was a person. Note how the pronoun "he" is applied to him.

**LESSON.**—The teaching concerning the Holy Spirit concerns us very much, for he is personally interested in us. He helps us, 1. By causing us to feel that we are sinners and need salvation. 2. By taking away our sins and giving us new hearts. Jesus called this being "born of the Spirit." The Spirit reveals the fact to us when this work has actually taken place within us. 3. By showing us what we ought to do, and helping us to avoid sin. The true Christian is "led by the Spirit." 4. By aiding us in understanding spiritual truths, especially the truths contained in the Bible. 5. By helping us to pray effectively, and according to the will of God. If we think we do not know how to pray, we have but to try in earnest and we shall find the Holy Spirit showing us how and helping us.

**TRUTH.**—We need the help of the Holy Spirit at all times.

**APPLICATION.**—We should cherish the leadings of the Spirit, and be quick to obey when we are sure that he is speaking.

B. L. O.

## The Junior Class

**TOPIC.**—Our Unseen Helper.

**AIM.**—That we may learn that the Holy Spirit is real and a real helper.

**APPROACH.**—Mention some invisible forces and have class think of others. Gravitation, electricity, light. All are of great power and service, though unseen.

**LESSON.**—The Holy Spirit is our helper, even though we can not see him. The highway commission in one county has devised a great magnet, mounted beneath a truck, which they run over the road. The magnet picks up all manner of metal—nails, tacks, bits of iron, and even a heavy crow bar. As this magnet draws these pieces of metal, so the Holy Spirit draws people toward God. No one can see electricity, but we know it gives power, heat, and light. So the Holy Spirit gives strength, love, and light to our souls. In the telephone, telegraph, and radio, electricity is the means that makes it possible to communicate at long distances. So the Holy Spirit is the means by which we can communicate with God. When we try to pray he helps us to understand what we want and actually helps us to pray.

**TRUTH.**—The Holy Spirit helps all who will receive him.

**APPLICATION.**—Let us be sure to obey God, then this unseen helper will dwell in our hearts.

W. A. H.

## The Primary Class

**TOPIC.**—Our Unseen Helper.

**AIM.**—To explain how God helps us by the Holy Spirit.

**PREPARATION AND LESSON.**—The lesson is so abstract that it is hard to teach to children. It has been said that children can not comprehend the fact that God is a spirit. They visualize him as an aged man, either kind or unkind, according to their teaching, with the power of knowing everything. Tell how Jesus had to go back to heaven and how the helpers felt sorry to have him leave them. So he said he would give them the Holy Spirit to help and comfort them. They could not see this Spirit, but they could feel that he was near and helping them. We can not see the wind, but we can see what it does. It moves the leaves and grass and we know that it is blowing. The Holy Spirit is something like this. We can know that he is near us because he helps us to do right and helps us to resist temptation. Tell in the lesson story how the Holy Spirit came to Jesus' helpers at Pentecost. Emphasize how he helped Peter to do such wonderful things. He can help us to be brave and helpful and kind every day. When we say that Jesus is helping us, we mean that he has sent the Holy Spirit to help us. It shows how much Jesus loves us. When we pray we can ask the Holy Spirit to help us to do right and he will.

**TRUTH.**—The Holy Spirit is our guide and comforter.

**APPLICATION.**—I will obey the Holy Spirit so he will stay with me always.

F. B. L.

## LESSON V

Home Readings for week, Monday, January 28, to Saturday, February 2.

M. The Word of God. Psalm 19: 7-14.

T. The inspired Word. 2 Tim. 3: 14-17.

W. Jesus and the Scriptures. Matt. 4: 1-11.

T. A divine Guide. 2 Peter 1: 12-21.

F. Delight in the Scriptures. Psalm 1.

S. Teaching the Scriptures. Neh. 8: 1-8.

The Holy Scriptures.—Deut. 6: 4-9; Josh. 1: 8, 9; 2 Kings 22: 8-20; Neh. 8: 1-8; Psalms 19: 7-14; Luke 24: 25-32; Acts 17: 10-12; 2 Tim. 3: 14-17.

Printed Portion: Psalm 19: 7-14; 2 Tim. 3: 14-17. Devotional Reading: Psalm 119: 105-112.

(Memory Verses, 2 Tim. 3: 16, 17)

Psalm 19: 7-14

7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

12 Who can understand his errors? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sins: let them not have dominion over me:

then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

2 Tim. 3: 14-17

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them:

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

**Golden Text.**—Open thou mine eyes, that I may behold wondrous things out of thy law. Psalm 119: 18.

**Practical Truth.**—The Scriptures must be studied in order to realize their saving power.

**Topic.**—What the Bible is for.

**Outline.**—I. The Scriptures in the home. II. The Scriptures neglected, and restored. III. Jesus in the Old Testament. IV. Searching the Scriptures. V. The value of the Scriptures.

**INTRODUCTION.**—I. **God's Book.** The following are a few of the many things that prove that the Bible is the Word of God. (1) It bears the mark of its divine Author. Every ingenious author or artist leaves his mark on his handiwork in such a manner that we can say, "Such a one did this." The handiwork of Deity is evident all through his Word. Note one mark: God is holy, and holiness unto the Lord is written indelibly on every page—a comfort to the saint, a conviction to the sinner. (2) It is unlike any other book. No merely human writing could have produced the effect on the conduct of hard-hearted man that was brought about by the reading of the law of Moses (2 Kings 22: 8-20; Neh. 8: 1-8). (3) Its continuing effect on the lives of men. No other book can so change the lives of multitudes, even to causing them to give up their favorite sins and forego their favorite pleasures. (4) The Bible is adapted to the needs of all times, ages, and conditions of men. This can not be said of any other book. (5) The Word of God never loses its value, and its effects are permanent on the lives of those who obey its precepts. To the little child, the aged pilgrim, the sturdy youth, the infirm invalid, in the heat of the battle of life, or when about to die, this Word rings true to its mission of warning, helpfulness, and comfort.

2. **In Bible days.** The various passages of today's lesson extend over a period of approximately 1517 years, beginning with Moses' parting charge to Israel and ending with Paul's parting words to his spiritual son, Timothy. When men listened to the Word of God from the lips of his prophets they were blest and the nation prospered, but when they refused and re-

belled they fell into idolatry and moral ruin, and were cursed even to the extent of being pulled up from their own land and carried to the lands of their oppressors, there to become slaves to their captors, who hated them, their Book, and their God.

3. **The power of God's Word.** When Elijah prayed fire from heaven, idolatrous Israel cried, "Jehovah, he is the God." When the law of Moses was read to repentant Israel, men's hearts were bowed with grief. To conform one's life to the Word of God is to enjoy his favor. David is desirous that we shall not stop with the letter of the law, but that we shall understand its spirit which converts the soul (Psa. 19: 1-14).

H. A. B.

**COMMENTARY.**—I. **THE SCRIPTURES IN THE HOME** (Deut. 6: 4-9; Joshua 1: 8, 9). Through Moses the Lord commanded that teaching the Scriptures to children in the home was a solemn duty of parents. Talking of the Scriptures "when thou liest down and when thou risest up" is sufficient warrant and encouragement for family worship morning and evening (Deut. 6: 7). Scripture verses were worn as badges upon the hand and were printed upon the houses and the gates. Josh. 1: 8, 9. When Joshua succeeded Moses, Jehovah laid the same solemn obligation upon him to study the Scriptures day and night. If he would do this the Lord would be with him and give him prosperity.

II. **THE SCRIPTURES NEGLECTED, AND RESTORED** (2 Kings 22: 8-20; Neh. 8: 1-8). During the reign of the good king, Josiah, an order was given to repair the temple which had been neglected and was dilapidated. In renovating the place a copy of the book of the law which God had given to Moses was found. It had been lost so long that it was not at first known what the book was. The king read it and rent his clothes in re-



penitance because the nation had been breaking God's laws so grievously. He then called a great assembly and publicly read the law and made a covenant to obey all that was written in the book. A great reformation followed. **Neh. 8:1-8.** When Nehemiah came to Jerusalem during the restoration of the city and temple following the captivity, he found great abuses existing among the Jews due to a neglect of God's law. He corrected the wrongs, then called a great gathering of the people to hear the law read and explained.

**III. JESUS IN THE OLD TESTAMENT** (Luke 24:25-32). The disciples failed to understand the prophecies concerning the sufferings and death of the Messiah. Consequently after the crucifixion they doubted Jesus. But on the day of the resurrection Jesus met two of them and showed them from the books of Moses and from the prophets the very things that had happened to him.

**IV. SEARCHING THE SCRIPTURES** (Acts 17:10-12). During Paul's evangelism at Berea, the Jews searched the Scriptures as they listened to the messages. They were convinced that Paul was right, and a great many, including some Greeks, believed.

**V. THE VALUE OF THE SCRIPTURES** (Psa. 19:7-14; 2 Tim. 3:14-17). **Psa. 19:7.** the law of the Lord—The writings of Moses and whatever else had been divinely given, or would yet be given to his servants to write. **converting the soul**—When a person reads and fully follows God's Word he becomes changed in heart and conduct by the Holy Spirit. **testimony of the Lord**—God's Word. **8. statutes**—Rules or precepts. **rejoicing the heart**—Conversion always brings joy. **9. enduring forever**—God's Word is truth; and truth abides.

**10. more to be desired . . . than much fine gold**—Gold is a standard of values, and was then, as now, highly prized, but God's Word is more desirable. **sweeter also than honey**—Honey is the standard of sweetness. The Scriptures are more pleasing to the spiritual appetite than honey is to the physical. **11. by them . . . warned**—The Word warns against the wrong way and shows the right way. **12. who can understand his errors**—Man does not know himself except through the Word by the aid of the Holy Spirit. **cleanse . . . from secret faults**—One may be outwardly upright and yet be wicked at heart.

**13. keep . . . from presumptuous sins**—Such sins are marked by pride, brazenness, and defiance of God. **not have dominion over me**—Sin is dominating in its tendency and will hold sway where it is not conquered. **14. words of my mouth**—The tongue is difficult to control, but there is power in grace to regulate the heart so fully that the tongue will speak only the things that are right. **meditations of my heart**—Back of the words of the mouth are the thoughts of the heart.

**2 Tim. 3:14. continue thou**—Paul desired that his convert, Timothy, who as a child had been well trained in the Scriptures, continue to honor and love the Word. **15. from a child thou hast known**

the holy scriptures—Jewish children began to read the law at the age of five years. **16. all scripture is given by inspiration of God**—"Every scripture inspired by God."—**R. V.** The Bible is from God. He is its author. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). **is profitable**—From their source it is clear that the Scriptures are given for an important purpose. They come with "doctrine," or teaching, to the ignorant, with "reproof" for the wicked, with "correction" for those who should be set right, and with "instruction" in the ways of true religion. **17. the man of God**—Every Christian, but here, particularly the Christian minister. **thoroughly furnished**—Provision is made to equip fully those whom God saves to go out and save others.

**PLAIN TEACHINGS.**—The tendency to place the responsibility for teaching the Scriptures to children upon the school and the church should be earnestly condemned. The family altar should be a holy place open to every child. By failing to read the Scriptures regularly and prayerfully a Christian will unconsciously drift in the wrong direction. Revivals follow a clear presentation of the Word. Careful, consistent searching of the Scriptures will lead the honest soul to the Author of truth. The Word of God is spiritual food and drink to the hungry soul.

### QUESTIONS

1. Do you think the Word of God is an important factor in the conversion of every soul?
2. How may our spiritual vision be clarified?
3. Can we be truly wise if we neglect the Bible?
4. How great hardships have men endured, and how great deprivations have they suffered to obtain gold?
5. If God's Word is more to be desired than refined gold, what can be said of the interest we should take in it?
6. What is meant by presumptive sins?
7. Can we understand our hearts without God's aid? Jer. 17:9.
8. What can be said of the "great reward," of physical, mental, spiritual good, present and eternal, that is their's who keep God's Word?
9. For what are the people of Berea to be remembered? Acts 17:11.
10. How may we be benefitted by hiding God's Word in our hearts? Psa. 119:11.
11. How did Jesus use God's Word in the hour of temptation?
12. How early in life should religious training begin?
13. In what town was Timothy's boyhood home? Acts 16:1.
14. What kind of a Christian worker did Timothy become? 1 Cor. 4:17.

### DISCUSSION TOPICS

1. The place of the Bible in our educational systems.
2. Neglect of the Bible, and lawlessness.
3. Human speculations and God's sure Word.

W. W. L.



## Lesson Illustration

On the banks of the Wabash the household goods of a widow were being sold at auction for her debts. Among other things an old family Bible was put up for sale. She begged the sheriff to spare the old memento of her honored parents. But he put the Book up for sale. The Bible was about to go for a trifle when the widow suddenly snatched it, declaring she would have some relic of those she loved. She cut the thread that held the brown linen cover. As the covers fell into her hands, two pieces of old paper fell on the ground. To her delight they were found to call for five hundred pounds each on the Bank of England. On the back of one in her mother's writing were the words, "When sorrow overtakes you, seek your Bible." On the other, in her father's hand, "Your Father's ears are never deaf." The sale was stopped and the goods restored to the widow. The banknotes paid all debts and there was a good sum left.

J. H. W.

## One Missionary Minute

In a tumble-down house in the forest in East Africa there lived a very old and nearly blind woman who had been won to Christ by a Bible woman. Although deserted by her relatives, her faith in God and trust in the Word brought peace and comfort to her soul. When asked if she were not afraid, she replied, "I am out in the forest; long grass grows right up to my door, and wild animals are all around me; but God does not let any come near me, nor harm me." The Bible brings light and life to all who believe. The Bible's message is always a comfort to both the living and the dying. It is like a lamp hung in the door of the tomb that shines through to the life beyond.

C. T. B.

## Sidelight from Science

### THE PRECIOUSNESS OF THE WORD

Today, as never before, people are searching Palestine for relics of her history. Investigations are being carried on by Great Britain, America, France, Italy, Denmark, Germany, and Austria. Much valuable material is being found. South of Hebron, Dr. Albright has located Kirjath-Sepher with its upper and nether wells (Joshua 15: 15-19). The identification seems perfect. The name of this city means "City of books." He hoped that he might here discover more of the baked clay tablets and other early records, which he may yet do. Finds, so far, consist of early Israelite masonry (gates and walls), vessels of pottery, and articles of art. Variation in construction of walls seems to indicate five periods of occupation, each followed by burning. The third, fourth, and fifth were probably the work of Othniel, Shishak, and Nebuchadnezzar. In this day of criticism, anything which confirms even one line of the Word is important. These explorations bear directly on the Word and its value.

J. M.

## Practical Applications

**Response to God's Word.** When Ezra read the book of the law in the hearing of the people they lifted up their hands and cried, "Amen, Amen." Jehovah was their God, and this word was the word of Jehovah. They consecrated themselves to obey. This is the attitude we all should assume toward God's Word—"What does it command me to do?" A woman was rebuked for a certain course of action. She bitterly resented the reproof. When told that if she would ask God he would show her the line of duty, she replied that she did not want to know. You may gouge your eyes out, but the sun will shine on just the same.

**The entrance of God's Word brings light.** No nation has ever accepted the Bible, and in any measure conformed to its precepts, that has not been proportionately elevated. Roger Babson, the statistician, states that in a conversation with the president of a South American republic, the president asked Mr. Babson for his opinion as to why the United States so far outstrips the Latin American republics. After the Yankee manner, Mr. Babson replied by asking the president to give his opinion. The president replied, "Your people came that they might have religious liberty; our ancestors came that they might find gold." It is also true that the pioneers of the United States came with the open Bible in their hands, while the Latins were denied its use.

**Value of God's Word.** Of the value and riches of God's Word, Sir Walter Scott wrote: "The most learned, acute, and diligent student can not, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct and illustrate the work of God and the ways of men; and he will at least leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his own ignorance, and of their inestimable value."

H. A. B.

## The Lesson Picture



How often it has been said that life is full of mysteries and we do not know how to live without aid. The Bible sheds all the light we need upon the way. By studying the Bible we shall not only know life's dangerous places, but we shall know the safe way.

## The Senior and Adult Classes

**INTRODUCTION.**—Discuss various respects in which the Bible is the greatest book in the world. Consider the Bible as literature, and its effect upon other literature; also its many translations and enormous circulation. However, the Bible holds its place of supremacy chiefly because it is the Word of God, and brings to mankind a satisfying solution of the great problems of existence, especially redemption from sin.

**THEME.**—What the Bible is for.

**I. TO MAKE KNOWN THE PLAN OF SALVATION.**

—See 2 Tim. 3: 15. This plan centers in Jesus Christ, and especially in his death. Gradually in the Old Testament, through type and prophecy, the work of the coming Messiah is announced, culminating in Isa. 53. In the New Testament we have an account of the Savior's life and teachings, and, especially in Paul's epistles, an interpretation of the meaning of his death. The Bible finds its unity in Christ, and in unfolding the plan of salvation through him.

**II. TO BE OUR AUTHORITY IN DOCTRINE.**—See 2 Tim. 3: 16. Protestants believe that the Scriptures are the sole authority in faith and practise. Romanists add tradition, as infallibly promulgated by the Roman Catholic Church. Discuss this question. Scripture is authoritative in doctrine because it is inspired. What is your conception of inspiration?

**III. TO MAKE US WELL-ROUNDED AND EFFICIENT CHRISTIANS.**—See 2 Tim. 3: 17. To be an effective Christian, one must be a Bible student. Discuss the example of Timothy in this respect. Also Apollos (Acts 18: 24-28), and Paul himself.

B. L. O.

## The Intermediate Class

**TOPIC.**—Why Read the Bible?

**AIM.**—To create an appreciation of the Bible.

**APPROACH.**—Ask different members of the class what books they like best, and why. Ask them how they like the stories in the Bible, in comparison with others. Name some.

**LESSON.**—Discuss various reasons why young people should read the Bible. 1. Because it is God's message to us, and we should be anxious to know what he has to say. 2. Because reading it helps one to be a better boy or girl. It helps in overcoming temptation, and puts noble thoughts into our minds. 3. Because it is the only source of knowledge we have of the life of Jesus, and every one should know concerning him, the greatest character in history. 4. Because the stories, parables, and poetry found in the Bible are the most beautiful to be found anywhere. 5. Because in order to understand other books one needs to know the Bible.

**TRUTH.**—The Bible is the most remarkable book in the world.

**APPLICATION.**—Set apart some time every day for reading the Scriptures. Read from the Gospels often. A good story of the Bible will help in getting a clear, consecutive knowledge of Bible history.

B. L. O.

## The Junior Class

**TOPIC.**—Our Bible.

**AIM.**—To learn something of what a wonderful book the Bible is.

**APPROACH.**—Governments go to great expense and care to make charts of the ocean, that sailors may know where there is danger and where there is safe sailing.

**LESSON.**—The Bible is the chart God has given us, that we may know where danger and safety are. Two old people who had never owned a Bible were given one. As they read its warnings the man said, "Wife, if these things are true we are lost." But as they read on in the promises and invitations, the wife said, "Husband, if these things are true, we are saved." Show some of the evidences that the Bible is inspired. Though there are so many different parts, written by so many men, yet it is all one and fits together perfectly. The parts of a machine may be made in different cities, yet fit together because they are all planned by the same man. So with the Bible. Show that wherever the Bible is accepted and obeyed, there great good comes. In heathen lands, with no Bible and no Sabbath, there is no such thing as school, old people's or orphans' homes, or hospitals.

**TRUTH.**—The Bible is given to show us the way of salvation and blessing.

**APPLICATION.**—One has said, "Apply thyself to the Scripture, and apply the Scripture to thyself."

W. A. H.

## The Primary Class

**TOPIC.**—Our Bible.

**AIM.**—To show what a wonderful book the Bible is.

**PREPARATION.**—Make a picture of an open Bible, either on your class blackboard or on a large sheet of paper. Write in large letters under it, "Thy Word is a lamp unto my feet and a light unto my path." Make a scroll by taking a piece of paper at least twelve inches wide and twenty long. At each end fasten a round stick of wood or a mailing tube. Then roll it from each end toward the center. If you have time and a small class, it would be interesting to make a tiny scroll for each pupil, using matches for the ends of the scroll. The paper for these should be about an inch and a half wide and three inches long. The above verse may be written on each, or, "Thy word have I hid in my heart that I might not sin against thee." The children will appreciate these and all such things serve to interest the non-church-going parents. (Do not think that the extra work you do for your class is in vain. Whatever we do in Christ's name never returns to us void.)

**LESSON.**—Tell how we came to have the Bible. God told various men to write certain things and all these collected from time to time were put together.

**TRUTH.**—The Bible is the guide book for mankind.

**APPLICATION.**—Thy word will I hide in my heart that I may not sin against thee.

F. B. L.



## LESSON VI

Home Readings for week, Monday, February 4, to Saturday, February 9.

M. The nature of repentance. Jonah 3:1-10.  
T. The necessity for repentance. Isa. 1:10-17.  
W. The prodigal's repentance. Luke 15:11-24.

T. The nature of faith. Heb. 11:1-5.  
F. The necessity for faith. Heb. 11:6-12.  
S. Heroes of faith. Heb. 11:32-40.

**Repentance and Faith.**—Isa. 1:10-20; Ezek. 18:20-23, 27-32; Mark 2:1-12; Luke 3:1-14; 15:11-24; Acts 2:32-39; Heb. 11:1-10.

**Printed Portion:** Acts 2:32-39; Luke 15:11-24. **Devotional Reading:** Psalm 27:1-5.

(Memory Verses, Luke 15:18, 19)

Luke 15:11-24

11 And he said, A certain man had two sons:  
12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Acts 2:32-39

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

**Golden Text.**—Repent ye, and believe the gospel. Mark 1:15.

**Practical Truth.**—Repentance and faith are the essential elements in every restoration to God's favor.

**Topic.**—The Way to Forgiveness.

**Outline.**—I. Israel exhorted to repentance. II. John the Baptist preaches repentance. III. Jesus forgives sins. IV. The case of the Prodigal Son. V. Three thousand repent. VI. Faith defined and illustrated.

**INTRODUCTION.**—I. Repentance. "All have sinned" (Isa. 53:6; Rom. 5:12; Gal. 3:22), so all must repent (Luke 13:1-5; Acts 17:30; 2 Peter 3:9). God has sent his servants in all periods of history to call the people to repentance. Noah was a "preacher of righteousness" in the midst of exceeding wickedness (Gen. 6:5). Joshua called the people to repentance, and was very successful in his ministry (Josh. 24:14-25). Samuel (1 Sam. 12:10, 14), Elijah (1 Kings 18:17-40), Isaiah (Isa. 1:10-20), and Jeremiah (Jer. 25:1-6) were all preachers of repentance. John the Baptist, the New Testament writers, and above all, Jesus, made repentance fundamental in dealing with the problem of sin in human lives. Jesus declared that he came to this world not to call the righteous, but sinners to repentance (Luke 5:32; Mark 1:15).

2. Faith. Faith in Jesus is necessary to obtain salvation. There is no other name given

among men whereby we must be saved (Acts 4:12). Jesus said he that believeth and is baptized shall be saved (Mark 16:16). God justifies the ungodly and heathen through faith (Gal. 3:8). It is not our repentance as a matter of works that saves. All our sorrow for sin or our restitution for wrongs done can not of itself save. But such procedure makes possible the exercise of faith in Jesus as our Savior. It is faith that saves (Rom. 5:1; Eph. 2:8). It was faith in the Messiah yet to come that saved the people in Old Testament times. They looked forward to the Lamb of God who taketh away the sin of the world (John 1:29). Abraham was justified by faith in Jesus (Gal. 3:6) who was to him the promised "seed" (Gal. 3:16). Abraham rejoiced to see the day of Christ (John 8:56). Moses esteemed the reproach of Christ (Heb. 11:26); prophesied of the coming of Jesus (Deut. 18:15-18; John 5:46, 47); and drank from the rock of Christ (1 Cor. 10:1-4). Isaiah spoke of Jesus being born of a virgin (Isa. 7:14), and said he was wounded for our transgressions and bruised for our iniquities (Isa. 53:4-9).

A. J. H.

**COMMENTARY.**—I. ISRAEL EXHORTED TO REPENTANCE (Isa. 1:10-20; Ezek. 18:20-23, 27-32). **Isa. 1:10-20.** Although Israel in Isaiah's day offered multitudes of sacrifices, brought oblations, kept the new moons and Sabbaths, and stretched their hands toward heaven in pretended prayer,



they were nevertheless evil-doers, oppressing the poor, making a mock of justice, and even committing murder. Their sins were "red like crimson," yet Jehovah sent them word that if they would repent and cease doing evil he would save and prosper the nation. **Ezek. 18: 20-23, 27-32.** Ezekiel emphasizes personal responsibility for sin. A righteous father will not be held guilty for the sins of the son, nor a righteous son for the sins of the father.

II. **JOHN THE BAPTIST PREACHES REPENTANCE** (Luke 3: 1-14). The forerunner of Jesus preached that men must repent as a preparation of the way of the Lord. He taught that a religious ancestry could not secure for one the favor of God.

III. **JESUS FORGIVES SINS** (Mark 2: 1-12). Four men brought a man sick of the palsy to Jesus. The man's greatest need was of forgiveness of sins, so Jesus forgave his sins and then healed his body.

IV. **THE CASE OF THE PRODIGAL SON** (Luke 15: 11-24). **11. a certain man**—Representing God. **12. give me the portion of goods that falleth to me**—The younger son was tired of restraint and desired to plunge into the pleasures of the world. **divided unto them**—The elder son received two-thirds according to the law and the younger son one-third. **his living**—Property. **13. riotous living**—He appears to have had no regard for his morals, his health, his property, or his father's good name. **14. began to be in want**—His companions in sin had no further use for him when his money was gone. **15. joined himself**—Became a menial servant.

**16. husks**—The pods of the carob tree, resembling the pods of the locust tree, used as food for animals and sometimes for very poor people. **no man gave unto him**—No one gave him any other food. **17. came to himself**—Began to see the folly of his ways. **servants of my father have bread enough**—The father was a considerate man and a good provider. **18. I have sinned**—He was now ready to meet all the conditions necessary to an entrance into his father's household. **against heaven**—Against God.

**20. his father saw him**—He had not forgotten his son and was watching for him. **kissed him**—In the East a kiss was the sign of reconciliation. **21. the son said**—The hearty welcome did not wipe out his sense of guilt. **22. the best robe**—It was a beautiful garment such as was kept to present to honored guests. **a ring on his hand**—This was a sign of affection, however, the New Testament standard with reference to personal adornment is found in 1 Tim. 2: 9, 10 and 1 Peter 3: 3, 4. **shoes on his feet**—Servants and slaves wore no shoes and were thus distinguished from members of the family. **24. dead . . . alive**—The condition of the sinner is that of spiritual death, but when he repents and turns to God he is made alive.

V. **THREE THOUSAND REPENT** (Acts 3: 32-39). **32. this Jesus**—He whom Peter's hearers had known and had put to death. **33. he hath shed forth this**—Jesus had sent the Comforter, the Holy Ghost, as he had promised (John 15: 26). **34. David is not**

ascended—But Christ has ascended. **the Lord said unto my Lord**—The Father said to Christ the Son, "Sit thou on my right hand." **35 thy foes thy footstool**—Indicating a complete victory.

**36. Christ**—The anointed one. **37. pricked in their heart**—Peter's hearers were deeply convicted. **38. repent**—Turn away utterly from your sins. **be baptized . . . in the name of Jesus Christ for the remission of sins**—Baptism was the external act which signified the internal work of deliverance from sin. **shall receive the gift of the Holy Ghost**—The Holy Spirit would come to others as he had come to the disciples. **39. the promise**—The promise quoted from the prophet Joel and the promise of the gift of the Holy Ghost.

VI. **FAITH DEFINED AND ILLUSTRATED** (Heb. 11: 1-10). Faith is defined as substance and evidence of things as yet unrealized by the one exercising faith. Such faith is illustrated in the lives and the work of Abel, Enoch, Noah, and Abraham. Without faith it is impossible to please God.

**PLAIN TEACHINGS.**—Repentance is not distinctively a New Testament doctrine; it is fundamental in the Old Testament. No person can turn toward God unless he turns away from sin. God never intended the soul to live in sin; sin is always the "far country" to the soul. Sin's advance promises of good are never fulfilled. Repentance leads straight to God's heart, but it is a rugged road and it takes courage to travel it. All repentance must be primarily toward God because all sin is primarily against God.

### QUESTIONS

1. On what occasion is Peter preaching?
2. What great sin had he charged the people with? Acts 2: 29-31.
3. How had God shown his approval of Jesus whom the people had crucified? 2: 36.
4. Must we feel our guilt before we will seek forgiveness?
5. Is the preaching of Christ crucified the best method of producing conviction?
6. Is a quickened conscience a great blessing to an individual or a people?
7. By what earnest questions did the people show their sincerity?
8. Can we be saved without true repentance?
9. What are some of the elements of repentance?
10. What kind of home may we suppose the prodigal had?
11. Why do you suppose the boy wanted to leave the blessings and the restraints of a good home?
12. Is there always a way back to father's house?

### DISCUSSION TOPICS

1. Conviction of sin, the result of faithful preaching.
2. Do we, in any sense, share the guilt of the crucifixion of Christ?
3. The place of the will in repentance.

W. W. L.

## Lesson Illustration

The Spartan lad was taught there was no wrong in anything he did, but that the wrong was in being found out. The story is told of a Spartan boy who stole a pet fox and hid it beneath his tunic. When called to account for the theft he allowed the fox to tear into his flesh, but in order to hide his guilt he made no sign of pain. The theft of the fox was nothing, but to have been found out would have been disgrace. Much of the repentance of the modern day is like the feelings of the Spartan boy. Regret for the consequences of sin, or the exposure of sin, is not an element of godly repentance. If folk can sin and "get by" with it, they are satisfied. If caught and exposed they feel bad. True repentance is being sorry for the sins that grieve the Lord. If you will expose your sins—confess them—the Lord is faithful and just to forgive.

J. H. W.

## One Missionary Minute

An Englishman went into a temple and stood silent while the ceremony was going on. Then turning to the priest he said, "How many years has this worship been going on here?" The priest replied, "Two thousand five hundred years." Then the Englishman much impressed said, "I suppose it will continue two thousand five hundred years more." Much to his surprise, the priest replied, "No." The Englishman said, "Why not?" The priest with eyes upturned and with his hands lifted toward heaven said one word, and that word was "Jesus." That old priest steeped in a pagan worship of two thousand five hundred years realized that many are turning to the true God and that it is the name of Jesus that has changed the darkness of India to dawn.

C. T. B.

## Sidelight from Science

### STELLAR DISTANCES AND FORGIVENESS

There are many wonderful passages in the Bible about forgiveness. One is found in Psalm 103: 12. Science is constantly extending the knowledge of our universe. Millions of stars are 1600 times too faint to be seen by the naked eye. Dr. Maxwell at Mount Hamilton observatory has measured the distance of about two thousand of these. Some are so far distant that the light which he caught coming from them must have started on its journey 15,000 years ago. By his calculations it is 60,000 light years across the universe. Here is the application. If when the Lord forgave my sins he set between them and me a distance such as this, 400,000,000,000,000 miles, it gives me an added sense of assurance that I shall never meet them again. J. M.

## Practical Applications

**Faithful preaching.** Peter charged his hearers with wickedly crucifying Jesus (Acts 2: 23, 36). They were "pricked in their hearts" by the truth (Acts 2: 37).

When truth "pricks," or "cuts," the heart, people usually either embrace the truth or persecute the preacher (Acts 2: 38; 7: 51-60; 2 Chron. 36: 14-16). Society needs preaching that will uncover political, social, and religious crookedness. Jesus exposed hypocrisy, and cleansed the temple (Matt. 21: 12, 13; 23: 13-33). Peter's spirit in present-day ministers will lead them to preach against worldliness in the church, modern commercialized evangelism, and all other sins of the "last days" (Matt. 24: 5, 24; 1 Tim. 4: 1; 2 Tim. 3: 1-8; 2 Peter 2: 1-3).

**Evangelical preaching.** Peter was filled with the Holy Ghost. The Holy Ghost always "testifies" of Jesus, and "glorifies" him (John 15: 26; 16: 14). Modern, unbelieving teachers who take the inspiration out of the Scriptures, the divinity out of Christ, the supernatural out of the miracles, the blood out of the atonement, the Holy Ghost out of personal experience, and the fire out of hell, do not have the Holy Ghost. Peter honored the Holy Ghost (Acts 2: 17-21, 33, 38); endorsed the miracles of Jesus (v. 22); and preached the crucifixion (v. 23), resurrection (vs. 24-32), ascension (Acts 2: 33; 5: 31), and divinity of Christ (Acts 2: 36). He also preached the second coming of Christ (Acts 3: 20, 21). This faithful evangelical preaching brought his hearers under conviction and they asked, "What shall we do?" (v. 37)?

**Hopeful preaching.** Peter instructed the inquirers that they could have "remission of sins" and the "gift of the Holy Ghost." Remission of sins has been provided for us (Rom. 3: 25; Eph. 1: 7), but we must "repent" before our sins are forgiven (Acts 3: 19). Repentance is "godly sorrow" for sin (2 Cor. 7: 9, 10), and is manifested by "confessing" and "forsaking" sin (Ezek. 18: 21, 22; Prov. 28: 13; 1 John 1: 9). Jesus gives us a beautiful illustration of true repentance and of the Father's willingness to forgive in the parable of the Prodigal Son (Luke 15: 17-32). As repentance comes before forgiveness, so "remission of sins" comes before we "receive the gift of the Holy Ghost." He is our supreme need (Luke 24: 49; John 14: 16, 26; 15: 26).

A. J. H.

## The Lesson Picture



The path of repentance is not like a familiar, well-beaten path through the field. There is a place in it where sight must give way to faith.



## The Senior and Adult Classes

**INTRODUCTION.**—Our lesson sets forth the condition upon which salvation is appropriated by each individual soul. God's promises are usually conditional. Give examples. In order to profit by God's offer of salvation, we must repent and believe. However, no merit accrues from doing this. It is simply the way by which we take what God freely offers.

**THEME.**—The Way of Forgiveness.

**I. REPENTANCE.**—This involves three things: (1) A godly sorrow for sin, (2) confession of sin, (3) forsaking of sin. Distinguish between true repentance and sorrow because of punishment inflicted. Example, Ahab in 2 Kings 21:27. Also between repentance and remorse, such as Judas Iscariot experienced. It is sorrow for sin because it is sin against a holy God. Real sorrow will show itself by confession, and a determination to forsake the hated evil. Restitution is often an element in repentance. Example, Zacchæus in Luke 19:8. What sins should be confessed to men? Discuss the example of the Prodigal Son.

**II. FAITH.**—This word is used in different senses; but the faith that leads to forgiveness has been defined thus: "The perfect trust of a repentant sinner in Jesus Christ as his divine Savior from sin." Study this definition. Saving faith is trust—complete trust. Who can thus trust? What is the object of this trust? It is trust for what? Distinguish saving faith from mere intellectual assent. Even the devils are orthodox. See James 2:19. B. L. O.

## The Intermediate Class

**TOPIC.**—Turning from Sin to God.

**AIM.**—To show how one may be saved.

**APPROACH.**—Ask if any in the class ever knew of one who ran away from home. Can the teacher cite a case? Jesus tells a story of one who left home and finally returned, in order to teach the lesson of repentance and forgiveness.

**LESSON.**—1. Trace the steps in the fall of the Prodigal Son. He went far from home, fell into bad company, and went deep into sin. He wasted his money and soon was in want and degradation. The service of Satan does not pay. 2. Trace the steps in his restoration. He realized his degraded condition. He resolves to return home. He goes. He makes a humble confession, is received with rejoicing, and freely forgiven. Discuss in detail these various steps. 3. The meaning of the story. Jesus gives this illustration to show how a sinner may return to his heavenly Father. He must feel his need, repent, confess, and trust in God to forgive him. This forgiveness is made possible because Jesus died for us. He assumed for us the death which all sin deserves.

**TRUTH.**—God is ready to forgive every sinner who repents and trusts him.

**APPLICATION.**—Shall we not forsake sin and return to such a loving Father?

B. L. O.

## The Junior Class

**TOPIC.**—A Boy Who Was Sorry.

**AIM.**—To learn the sad results of sin.

**APPROACH.**—Man has a sense of the beautiful, the pure, the noble. An animal may be satisfied with things that are low and base. A man never can be. He has a soul that must have the sure and the good in order to be satisfied.

**LESSON.**—The Prodigal Son began by being selfish. He said, Father, give me. Selfishness never succeeds. It never brings happiness or makes one better. Sin makes one blind. The sinner never sees what is coming. The thief never expected to be put into prison, nor the murderer to go to the gallows. Sin degrades and destroys. The Prodigal lost all his father had given him, his standing among men, and his self-respect. Then the Prodigal came to himself. He would have saved himself much suffering if he had come to himself long before. It is not the words or the prayer that make repentance; it is the spirit. He had most grievously sinned, but when he repented, all was forgiven.

**TRUTH.**—Though we may be forgiven for going astray, it is far better not to go astray.

**APPLICATION.**—Let us listen to the Lord and to the lessons that other lives teach.

W. A. H.

## The Primary Class

**TOPIC.**—A Boy Who Was Sorry.

**AIM.**—To show God's forgiveness.

**PREPARATION.**—Make a representation of the Prodigal Son in this way: Draw a simple outline picture of a man in eastern costume. You can copy the dress from the colored picture cards or from the pictures in the Primary Quarterly. This paper doll should have a loose dress, sash, turban, and sandals. Color these brightly with crayons or water colors. Make another doll, but have it dressed in a ragged garment, with a ragged turban, and no sash or sandals. These dolls should be at least twelve inches tall.

**LESSON.**—Explain what is meant by the son getting his share of the property, how he was entitled to that and no more, and how his father had no further obligation toward him. Explain what the son did that was wrong, how he repented etc. When you have finished the story, tell how Jesus is like that father. He gives us health and prosperity and other blessings. When we waste them on ourselves and become poor and sick, if we remember him and go back to him repenting, he always receives us gladly. Wouldn't it have been better if the son had stayed at home and had been a help to his father? Then he probably wouldn't have lived such a wicked life, and it is the same with us. We should not turn away from Jesus. That will keep him from feeling sad over us.

**TRUTH.**—God forgives whomever repents and comes back to him.

**APPLICATION.**—When we are sorry, God forgives us.

F. B. L.



## LESSON VII

Home Readings for week, Monday, February 11, to Saturday, February 16.

M. Encouragement to pray. Luke 11:9-13.

T. The model prayer. Matt. 6:9-15.

W. Persistency in prayer. Luke 18:1-8.

T. Humility in prayer. Luke 18:9-14.

F. A prayer of Abraham. Gen. 18:23-33.

S. A prayer of Jesus. Luke 22:39-46.

**Prayer.**—Gen. 18:23-33; Ex. 32:31, 32; Neh. 1:4-11; Dan. 6:10; Matt. 6:5-15; Luke 18:1-14; John 17:1-26; 1 Thess. 5:17; 1 John 5:14, 15.

**Printed Portion:** Matt. 6:5-13; Luke 18:9-14; 1 John 5:14, 15. **Devotional Reading:** Psalm 121.

(Memory Verse, Matt. 6:6)

Matt. 6:5-13

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. A'men.

Luke 18:9-14

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

1 John 5:14, 15

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

**Golden Text.**—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15:7.

**Practical Truth.**—Power in the Christian life is measured by the understanding and the practise of prayer.

**Topic.**—The Christian's Prayer Life.

**Outline.**—I. Intercessory prayer illustrated. II. The habit of prayer. III. Acceptable prayer. IV. Importunate prayer. V. Jesus' prayer of intercession. VI. Confidence in prayer.

**INTRODUCTION.**—I. The model prayer. One could hardly imagine the Master teaching his disciples to pray in any way other than the best. The model he gave for our praying is short, simple in language, and humble in spirit. It recognizes God's claims upon us and petitions for the most worth-while things.

2. **Intercessory prayer.** This is the kind of praying that is done by the most self-forgetful. It shows a burden of concern for others and a willingness to sacrifice selfish interests if necessary. Abraham's intercession in behalf of his covetous nephew when the destruction of Sodom had been decreed is most unselfish. Moses' pleading with Jehovah to spare the sinful Israelites, who had set up the golden calf, and choosing to have himself destroyed also if God, in justice, can not spare the people who had sinned, is a striking example of self-abnegation. Nehemiah's prayer for captive Judah, confessing his own sin as well as theirs, and yet reminding God of his promise to be merciful providing the people turn away from their sins, shows how a man can place more importance upon God's work than upon his own matters. The seventeenth chapter of St. John contains the most remarkable intercessory prayer on record. Here our Savior is buried in self-forgetfulness, and pleads

with the Father in behalf of those whom he came to save.

3. **Other observations concerning prayer.** We are familiar with teachings concerning importunity, humility, reverence, faithfulness, and submission of our will, in prayer. This lesson will emphasize and illustrate these fundamentals. E. A. H.

**COMMENTARY.**—I. INTERCESSORY PRAYER ILLUSTRATED (Gen. 18:23-33; Exod. 32:31, 32; Neh. 1:4-11). **Gen. 18:23-33.** The messengers sent from God to announce the destruction of Sodom and Gomorrah told Abraham of their plans. Abraham entreated for the sparing of the city for the sake of the righteous who lived there. Encouraged by a promise to spare the city if fifty righteous could be found, he asked that it might be spared for forty-five, then for forty, thirty, twenty, and finally for ten. Six times the angels yielded to his prayer.

**Exod. 32:31, 32.** When Israel sinned at Sinai by setting up a golden calf and worshipping it, and were about to be deserted by the Lord, Moses prevailed in prayer for the people, asking God to blot out his own name if the rest of the people could not be spared.

**Neh. 1:4-11.** Nehemiah among the Jewish captives in Babylon hearing of the sad condition of Jerusalem fasted and prayed, and repented for the sins of Israel and pleaded for the return of Israel to Jerusalem according to the promise made to Moses. God answered Nehemiah's prayer.

II. THE HABIT OF PRAYER (Dan. 6:10). Daniel proved to the satisfaction of the Babylonian officers that his well-regulated life had much to do with his power and efficiency. The most important item in his program of regularity was his habit of praying in his room three times each day.

III. ACCEPTABLE PRAYER (Matt. 6:5-15).  
**5. when thou prayest**—The necessity of prayer is assumed. **hypocrites**—The insincere who pray for some purpose besides the intended purpose of prayer. **the synagogues and . . . streets**—Places where the people gather. **to be seen**—Prayers offered for the purpose of attracting attention to self are not true prayers. **have their reward**—The praise of men. **6. but thou**—Any one who wishes to offer true prayer. **enter into thy closet**—The closet with the closed door stands for any place of retirement for uninterrupted communion with God. **pray to the Father**—Naturally it is easier to do this in private than in public.

**7. vain repetitions**—Uttering the formal words of prayer while the thought and the heart are engaged otherwise. **heard for their much speaking**—The virtue of prayer is not in its length of time or number of words. **8. your Father knoweth**—He knows and yet he expects us to pray. **9. after this manner pray**—The following model prayer can be offered as it is written and can serve as a guide to the classes of things for which it is proper for us to pray. **hallowed be thy name**—Honor to God is the foundation of true prayer. **10. thy kingdom come**—A prayer for God's reign on earth in the widest meaning of all the promises concerning the kingdom.

**11. give . . . our daily bread**—A prayer for all temporal needs. **12. forgive . . . as we forgive**—It would not be consistent to pray otherwise. **13. lead us not into temptation but deliver us from evil**—A prayer for pardon, cleansing, and guidance. **14, 15.** The unforgiving heart shuts out God's forgiveness.

IV. IMPORTUNATE PRAYING (Luke 18:1-14; 1 Thess. 5:17; Luke 18:1-8). This is the parable of the Unjust Judge, showing that if hard-hearted, ungodly men will yield to the cry of the needy, how much more will a merciful and loving Father hear the prayers of needy, sincere hearts.

**9. trusted in themselves**—Considered themselves and their class the only righteous ones. **10. a Pharisee**—A strictly self-righteous man. **a publican**—A man hated by other Jews because of his position. **11. prayed thus with himself**—His attitude was one far from humility. **not as other men**—An offensive assumption of superiority. **fast . . . tithes**—Two important religious duties, but in this case overshadowed by arrogance and pride. **13. standing afar off**—Avoiding a prominent place. **would not lift . . . eyes . . . smote upon his breast**—Indicating a sense of shame, guilt, and sorrow. **be merciful to me a sinner**—A humble, earnest, sincere prayer. **14. justified**—His sins were forgiven. **rather than the other**—The self-centered prayer was not heard. **1 Thess. 5:17.** Paul, himself mighty in prayer, exhorted Christians to

be unceasing in prayer because prayer is vital.

V. JESUS' PRAYER OF INTERCESSION (John 17:1-26). As our high priest Jesus made intercession for us. Unlike our prayers, his prayer contained no confession because he had no sin. He made four great petitions: (1) That we might be one with him; (2) that we might be kept from evil; (3) that we might be sanctified; (4) that we might be with him finally to behold his Father's glory.

VI. CONFIDENCE IN PRAYER (1 John 5:14, 15). Prayer offered "according to his will" is the only prayer in which the petitioner has confidence that he will be heard by the Father.

PLAIN TEACHINGS.—We live too much in the presence of others to do either good thinking or good praying. Faintness and fitfulness in prayer will result in faintness and fitfulness in labor. To assume that God is not willing to answer our prayers because he does not do so when we first pray is unwarranted by Scripture and experience; Jacob wrestled all night; Daniel prayed three weeks; the disciples prayed ten days; Jesus prayed all night; the great George Muller who prayed out more than 5,000,000 dollars for his orphanages testified that he prayed for twenty years for some things he desired before receiving answers to his prayers.

#### QUESTIONS

1. What is meant by intercessory prayer?
2. How was Abraham's hospitality rewarded?
3. How did Jesus adapt his teaching to his audience? Luke 18:9.
4. Could the people to whom Jesus spoke be righteous when they despised others?
5. Is a disposition to look down on others always a characteristic of the self-righteous?
6. What kind of prayer is specially commended by Jesus? Matt. 6:6.
7. Why do you think we should constantly observe secret prayer?
8. What would be the effects of neglecting it?
9. What is meant by the "vain repetitions" of the heathen?
10. Why was not the Pharisee's prayer acceptable to God?
11. What was the business of the publican?
12. How did he show real humility and deep sorrow? Luke 18:13.
13. What was the real request contained in the publican's prayer?
14. What did he receive?
15. In what way should our righteousness exceed the righteousness of the scribes and Pharisees?

#### DISCUSSION TOPICS

1. Angel visits in the Old and New Testaments.
2. Is hospitality decreasing?
3. The great need and privilege of intercessory prayer.

W. W. L.

## Lesson Illustration

Did you ever hear the story of the "travel stones"? Such stones have been found in Nevada. They are round and about the size of a walnut and iron-like in nature. If you place these stones on the floor two or three feet apart they begin of their own accord to roll to a common center and they do not stop until all are collected together. Put one of them off by itself two to three feet away, and it will return to its companions. The secret is not hard to find. The stones are composed of magnetic iron ore and attract each other with that mysterious force—magnetism. How like those travel stones are true Christians. Though sun-dered far, by faith they meet around one common mercy-seat. Like Paul in his travels, the Christian seeks the place "where prayer is wont to be made" because he finds fellowship there.

J. H. W.

## One Missionary Minute

In August, 1906, the missionaries in Korea in quest of greater power in their own lives, appointed an eight-day meeting for Bible study and prayer. The burden for the Korean church became great. The Korean Christians responded by covenanting to spend one hour a day in prayer for the outpouring of the Holy Spirit. This continued through the autumn and winter, and in the first week of January 1907, the Holy Spirit was literally poured forth on the people. The whole surrounding country was affected by it. As a result, 80,000 converts were brought to Christ in six months. God honored the simple, childlike faith of the native Christians who had not learned to doubt the faithfulness of their heavenly Father. Alas, how Christians in America neglect this source of power for personal living and for service! If our Christian experience is unsettled and unsatisfying, if our influence over others for good is weak, if our efforts to move others toward the Savior are futile, we can change the whole situation by making use of the prayer avenue to power.

C. T. B.

## Sidelight from Science

### SCIENCE—PRAYER

Cheap railway against scientists and their work is often indulged. But in our homes we enjoy the benefits of electricity and gas. We use modern methods of heating. Telephones are ready at hand, and scientific architecture has assisted in making our houses both cheap, roomy, and comfortable. Outside our homes are the conveniences of transportation by air, land, or water, and all of our modern means of communication. For the protection of our crops and our flocks there are methods of care and cultivation which have been worked out by careful investigation and which are assuring us of food and clothing. Likewise prayer is ridiculed by some. But prayer is constantly filling our lives with immeasurable blessings and will finally open to us the doors of heaven.

J. M.

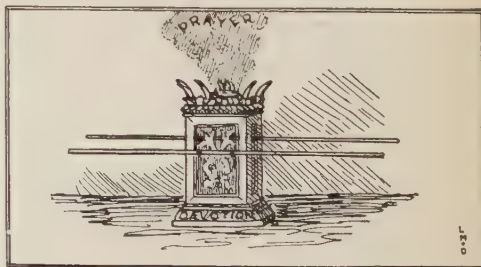
## Practical Applications

**Man's limitations suggest prayer.** When man reaches the limit of his resources there is something within him which spontaneously calls for help from some higher power. It is unspeakably mean of any one to live in open defiance of the laws of God, ridicule God's people, criticize the church, and then when crowded into a corner, begin to call upon the God whom he has disregarded, for help, and that without any thought of turning from his wicked ways. This, however, is just the thing that is done by many. Far better is it for the business man, for example, to acknowledge the claims of God upon himself and his business, at the outset, and daily, by prayer, commit his affairs into the hands of a loving heavenly Father. If prayer had no other purpose, its quieting effect upon the human soul in the turmoils of life would make it worth while. But prayer has much more than a quieting power; it brings positive help for all our needs. One can not practise prayer without learning this.

**"Prayer changes things."** This statement has been made so often that it is more than trite, and yet there is probably no better way to state the real purpose and value of prayer. God answers prayer—at least some kinds of prayer. Therefore "prayer changes things." There are those, however, who seem to think that God will grant them whatever they ask in prayer. This thought can not be substantiated by the Scriptures. However wise or devout one may be, as long as the human element remains there is a possibility of mistaking the will of God along some lines. So the Scriptures plainly teach that our asking must be in harmony with the will of God. Some honest, devout souls are sometimes disturbed because God does not answer their prayers for the salvation of loved ones. It must be remembered that God has created man with a will which is his very own, and God can not save one who will not be saved. He does, however, bring circumstances to bear upon the one for whom prayer is offered that will tend to bring the subject's will into submission to the will of God.

E. A. H.

## The Lesson Picture



In the days when God's presence among his people was symbolized, prayer was indicated by incense burned upon a special altar. Now, our heart's desires as prayers rise up before God as pleasing incense.



## The Senior and Adult Classes

**INTRODUCTION.**—Discuss notable prayers by Old Testament characters described in the unprinted portions of the lesson—by Abraham, Moses, Nehemiah, and Daniel. Cite examples of men of prayer in the history of the church, and note what they accomplished.

**THEME.**—The Christian's Prayer Life.

**I. PRAYERS THAT ARE ACCEPTABLE TO GOD.**—

1. Prayer humbly offered for the salvation of ourselves and of others, and for the satisfaction of all spiritual needs. 2. Prayers for the supplying of our various temporal needs, such as "our daily bread." 3. Prayers that express adoration—"hallowed be thy name"—and thanksgiving for countless blessings received. 4. Prayers that are uttered in an attitude of submission to God's wisdom. "Not my will but thine be done." The constant offering of such prayers is a privilege and duty. Discuss the prayer life of Jesus.

**II. PRAYERS THAT ARE NOT ACCEPTABLE TO GOD.**—1. Prayers that are offered in a spirit of self-sufficiency, like those of the Pharisee, who congratulated himself upon his own goodness. 2. Prayers that are selfish, and are not to the glory of God. "Ye ask amiss, that ye may spend it in your pleasures" (James 4:2, R. V.). 3. Prayers that are mere words without sincere desire, and without proper faith. Sometimes this degenerates into meaningless repetitions, or into magic, where one thinks that there is potency in the prayer itself, if prayed just right, to achieve results.

B. L. O.

## The Intermediate Class

**TOPIC.**—Why Should We Pray?

**AIM.**—To show the necessity of true prayer.

**APPROACH.**—Have any of you received definite answers to prayer which you will describe to the class? Have you heard of any remarkable answers to prayer? Considerable time may well be spent in telling or reading some striking instances.

**LESSON.**—We all should pray. 1. Because we need the help that we receive through prayer to enable us to live Christian lives. Jesus said, "Watch and pray, that ye enter not into temptation." 2. Because God is pleased and we are helped if we ask him for the things we need day by day. 3. Because we should thank God for his many blessings. Name some. Prayer is not merely asking for things. It may also be thanksgiving, adoration, or confession. 4. Because we often need wisdom in order to know what to do. God has promised to give wisdom if we ask for it. See James 1:5. 5. Because Jesus and the apostles set us the example of prayer, and commanded us to pray.

**TRUTH.**—Prayer is necessary in order to be a true Christian.

**APPLICATION.**—Develop the habit of prayer, but do not let prayer become a mere habit.

B. L. O.

## The Junior Class

**TOPIC.**—Talking with God.

**AIM.**—That we may learn of the joy and help that prayer gives.

**APPROACH.**—Men make counterfeit money, but there would be no counterfeit money if there were no real money.

**LESSON.**—Men counterfeit prayer when they pray only in times of great danger, when they read printed prayers without thought or desire, and in other ways. But the fact that there are counterfeit prayers shows there is real prayer. Have pupils relate instances of prayer in Scripture. For long years New York harbor was blocked and made dangerous by a great mass of rocks. Plans were made to remove these. For months tunnels were dug. Tons of dynamite were laid, and wires were run to it. Then at a certain hour a little girl pressed a button. There was a mighty upheaval and the harbor was cleared. Prayer is something like that. In our weakness we pray and God's almighty power answers. A minister was waiting in a bank, and wrote these words on a blotter, "Pray through." Later the bank president saw them and said, "That is what I need. I have tried to reason through, now I shall pray through." He did, and God lifted his burdens and helped him.

**TRUTH.**—When we in weakness pray, God answers in power.

**APPLICATION.**—Pray without ceasing.

W. A. H.

## The Primary Class

**TOPIC.**—Talking with God.

**AIM.**—To show the purpose of prayer.

**PREPARATION.**—On your blackboard make a copy of the Lord's Prayer, or write it on a large sheet of paper with a black crayon. If you have a small class, you might give each one a card or bookmark with the Lord's Prayer on it. Pretty bookmarks can be made by cutting a piece of cardboard eight inches long and two inches wide. Half an inch from each end make a half-inch slit with a sharp knife. A piece of bright-colored ribbon a quarter of an inch wide is drawn through the slits so that the length of the ribbon is behind the card and the ends hang over the front. The Lord's Prayer can be written on card between the slits.

**LESSON.**—We all like to talk with our parents. Jesus liked to talk to his Father and he often did it. When the helpers learned that God was their heavenly Father, they wanted to talk to him. So they asked Jesus to tell them what to say. Jesus told them to say the Lord's Prayer. (Read it from the blackboard.) We can use the same prayer in talking to God. Explain that we must mean what we say when we pray; we must be humble and sincere and truthful. Tell the story of the two men who prayed in the temple.

**TRUTH.**—Prayer is talking with God.

**APPLICATION.**—We can talk with God at any time and he will hear us.

F. B. L.

## LESSON VIII

Home Readings for week, Monday, February 18, to Saturday, February 23.

M. Peter's growth foretold. John 1: 35-42.  
 T. Peter's growth realized. Matt. 16: 13-20.  
 W. Peter's exhortation. 2 Peter 3: 14-18.

T. Growing in knowledge. Col. 1: 9-18.  
 T. Growing in love. Phil. 1: 1-11.  
 S. How Jesus grew. Luke 2: 40-52.

**Christian Growth.**—John 1: 40-42; Matt. 16: 15-18; John 21: 15-19; Luke 2: 40, 52; Eph. 4: 11-16; Phil. 1: 6, 9-11; 3: 12-16; Col. 1: 9-11; Heb. 6: 1-3.

**Printed Portion:** John 1: 40-42; Matt. 16: 15-18; John 21: 15-19; 2 Peter 3: 18a. **Devotional**

**Reading:** John 15: 1-8.

(Memory Verse, 2 Peter 3: 18a)

John 1: 40-42

40 One of the two which heard John speak, and followed him, was An'drew, Si'mon Pe'ter's brother.

41 He first findeth his own brother Si'mon, and saith unto him, We have found the Mes-si-as, which is, being interpreted, the Christ.

42 And he brought him to Je'sus. And when Je'sus beheld him, he said, Thou art Si'mon the son of Jo'na: thou shalt be called Ce'phas, which is by interpretation, A stone.

Matt. 16: 15-18

15 He saith unto them, But whom say ye that I am?

16 And Si'mon Pe'ter answered and said, Thou are the Christ, the Son of the living God.

17 And Je'sus answered and said unto him, Blessed art thou, Si'mon Bar-jo'na: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Pe'ter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

John 21: 15-19

15 So when they had dined, Je'sus saith to

Si'mon Pe'ter, Si'mon, son of Jo'nas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Si'mon, son of Jo'nas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Si'mon, son of Jo'nas, lovest thou me? Pe'ter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Je'sus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

2 Peter 3: 18a

18a But grow in grace, and in the knowledge of our Lord and Saviour Je'sus Christ.

**Golden Text.**—But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. 2 Peter 3: 18a.

**Practical Truth.**—Constant increase in the knowledge of Christ and in the graces of the Spirit is normal to Christian experience.

**Topic.**—Conditions of Christian Growth.

**Outline.**—I. First introductions to Jesus. II. Peter's confession. III. Peter's love for Jesus. IV. Jesus' increase in stature and wisdom. V. Teachings concerning spiritual growth.

**INTRODUCTION.**—I. Christ and growth. It is considered quite the proper thing today to speak or write kindly of Christ. When H. G. Wells was attempting to select the ten greatest men of history he said that while he might be doubtful as to what other men should be in his list, and while he might be uncertain as to the rank assigned those finally selected, he must unhesitatingly place Christ among the ten, and first of all. One might multiply almost indefinitely such complimentary statements concerning him. All this, however, is "slight praise" if his essential claims and character are denied. He said, "I and my Father are one," and "I am the way, the truth, and the life," and "I am the door; by me if any man enter in, he shall be saved." In instituting the Lord's supper he said, "This is my blood of the new testament which is shed for many for the remission of sins." Christ was all that he said he was. No one can meet him and continue in fellowship with him without growing in grace by the very fact of such association. As well talk about associating with the soul of truth without growing in knowledge as about living in the torrid zone without being warm. All true Christian life is begun with Christ in the heart and growth

in grace continues as long as Christ remains.

2. **Peter and growth.** By birth, mental caliber, and opportunity, Moses and Paul are beyond us. When we read of Moses we are awed by a man "learned in all the wisdom of the Egyptians"; Paul impresses us by his blue blood, "an Hebrew of the Hebrews," and as to training—Gamaliel's pupil. But this man Peter was a lowly fisherman, a very ordinary sinner. He was not outstanding in gifts or opportunity. But one day his brother introduced him to Jesus. Blessed day! Soon he recognized him as the Christ. Then he confessed his deity. He became Christ's true disciple and died as his Master, upon a cross. This common sinner passed in his spiritual growth from the oblivion and disaster of sin into the service and fellowship and martyrdom and future glory of the child of God.

C. L. H.

**COMMENTARY.**—I. FIRST INTRODUCTIONS TO JESUS (John 1: 40-42). 40. one of the two—Andrew was one and there is no doubt that the other was John, who refrained from mentioning his own name. 41. he first findeth his own brother—The Greek implies that each of the two found his brother. Andrew succeeded first. we have found the Messias—There was an expectation at that time that the Messiah was about to appear. he brought him to Jesus—Human agency brings about introductions to Jesus.

II. PETER'S CONFESSION (Matt. 16: 15-18). 15. whom say ye that I am—The disciples had been with Jesus for some time and he wanted an expression of their present un-

derstanding of him. **16. thou art the Christ, the Son of . . . God**—This was far in advance of what Peter could have said when he first met Jesus. **17. blessed art thou, Simon**—A real knowledge of Christ is a wonderful blessing to the one possessing it. **flesh and blood hath not revealed . . . but my Father**—An increasing knowledge of Christ is not the result of human training alone of any kind, but of the teaching of the Holy Spirit. **18. upon this rock I will build**—The divine Sonship of Jesus is the indestructible foundation of the church.

III. **PETER'S LOVE FOR JESUS** (John 21: 15-19). **15. when they had dined**—On the shore of Lake Galilee, following the resurrection. **Simon . . . lovest thou me**—Jesus is taking the measure of Simon's love several months after Simon's great confession. **more than these**—Referring to the other disciples or to the implements of the fishing trade which Simon had taken up again. **thou knowest that I love thee**—Simon Peter had gone through a sad experience. He had denied his Lord but had bitterly repented. Jesus had met him a few hours after the resurrection and undoubtedly assured him of forgiveness. No wonder Peter now declares his love for Jesus. **feed my lambs**—Peter must leave his fishing for all time and become an under shepherd of Christ's flock. **16. feed my sheep**—Care for the mature as well as for the young in Christ.

**17. said unto him the third time**—Peter had denied Jesus three times. Three times he must now swear to his loyalty and love. Peter was never to fail again. **18. when thou wast young . . . walkedst whither thou wouldst**—He had possessed a strong, independent personality in his youth. **when . . . old . . . another shall . . . carry thee**—The time would come when he would not be able to dictate all his movements. **19. signifying by what death**—Peter would not die a natural death; it would be forced upon him.

IV. **JESUS' INCREASE IN STATURE AND WISDOM** (Luke 2: 40, 52). It was said of Jesus' youth that he increased in stature and wisdom. His life was a symbol of a Christian's advancement from spiritual birth to maturity.

V. **TEACHINGS CONCERNING SPIRITUAL GROWTH** (Eph. 4: 11-16; Phil. 1: 6, 9-11; 3: 12-16; Col. 1: 9-11; Heb. 6: 1-3; 2 Peter 3: 18a). **Eph. 4: 11-16**. Spiritual childhood is marked by immaturity of understanding so that there may be a moving about, influenced by "every wind of doctrine, by the sleight of men, and cunning craftiness." But God's plan is that Christians shall "grow up into him in all things" and reach a maturity of understanding of the truth. In order that there may be a "perfecting of the saints" God has arranged helps. These include apostles, prophets, evangelists, pastors, and teachers.

**Phil. 1: 6, 9-11**. Paul is certain that the power which began the work of salvation in the soul can complete that work. He prays for the Philippians that their love, knowledge, and judgment may increase.

**Phil. 3: 12-16**. In his personal testimony Paul says that he commits himself to one thing, forgetting all else in order that he may reach the goal which Christ has set before him.

**Col. 1: 9-11**. Paul prays for the growth of the Colossians when he asks that they may be filled with spiritual understanding and wisdom, be fruitful in every good work, and be strengthened with might.

**Heb. 6: 1-3**. The principles, or beginnings, of the doctrine of Christ are said to be repentance from dead works, the beginnings of faith, baptism, the laying on of hands, and the doctrine of the resurrection and of the judgment. The Christian must pass these as he goes on to perfection.

**2 Peter 3: 18a**. Peter had a growing experience in Christ. His last written word to Christians was, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

**PLAIN TEACHINGS**—The Christian life can not be begun without meeting Jesus. One of the earliest marks of Christian experience is a desire to bring others to Christ. The consciousness of Christ is an expanding experience with every true Christian. Lengthening experience with Christ gives ground for constant increase of love, wisdom, and understanding in spiritual things come by experience. The Christian's "first love" may be made perfect by the Holy Spirit.

#### QUESTIONS

1. By what statement of John the Baptist were the first disciples influenced to follow Jesus? John 1: 36.
2. What trait of character is seen in John when, without protest, he sees his own disciples go to Jesus?
3. Why was Jesus called the "Lamb of God"?
4. What may we suppose will be the effect of faithful witness bearing?
5. Is a desire to bring others to Christ a characteristic of all who find him?
6. Was a process of growth necessary in Peter to make him worthy of his new name?
7. What condition of spiritual growth is illustrated in the conduct of Andrew?
8. In what ways may we influence others for Christ?
9. Are right beliefs about Christ necessary if we would become strong Christians?
10. Is special divine illumination necessary if we would see Jesus aright? Matt. 16: 17.
11. What previous profession of superior devotion to Christ had Peter made? Matt. 26: 33.
12. Why do you think Jesus asked Peter three times if he loved him?
13. What does feeding lambs and sheep suggest as an essential condition of spiritual growth?

#### DISCUSSION TOPICS

1. The self-effacement of the Baptist.
2. "What seek ye," a life question.

W. W. L.



## Lesson Illustration

The Scriptures speak of the growth of a holy soul as the progress of a "shining light." It appears on the horizon and gradually ascends to the meridian. They speak of the progress of the racer pressing toward the mark. They speak of the soul's growth as the growth of the body in passing from infancy to manhood, the whole body, every muscle, bone, limb, and the vital organs, advancing at the same time. Growth in grace may be compared to the polishing of metals. First we have a dark opaque substance neither possessing nor reflecting light. But as the polisher does his work you see here and there a bright spot, then a strong light, and by and by it sends back a perfect image of the sun that shines upon it. Thus the work of grace begun by the Holy Spirit must go on in our hearts and it will not be completed until the image of God can be perfectly reflected in us.

J. H. W.

## One Missionary Minute

Wonderful contrasts are noted in Korea. In a town where twenty-five years ago there was but one baptized Christian and thirty inquirers, now there are five Protestant churches and twelve others within a radius of three miles. There are two hospitals in the area, staffed by foreign physicians and nurses, with two physicians and six nurses from the Koreans themselves. There are seven hundred pupils in the mission schools; and a leper asylum gives refuge and treatment to two hundred fifty inmates. "So mightily grew the Word of God and prevailed." The secret of this rapid growth of Christianity in Korea is the fact that individual Korean Christians exhibited a remarkable growth in the knowledge and love of Christ. To cease to grow is to cease to have interest in the spread of the kingdom. The live, progressive, individual Christian is the dynamic force in evangelism.

C. T. B.

## Sidelight from Science

### GROWTH

Growth, or some other form of the word, is used in the Bible more than a hundred times. Often it refers to the development of living beings, but often also figuratively to other conditions. Human language is lame. We do not have words with which to express some ideas and so must use figures of speech. Only living things grow. Plants and animals all start in the living cell; but as they grow, organs with very different functions develop. They must take in food. The material from which they increase the number of cells is obtained in this way. Finally, growth must come from within and be controlled by the nature of the thing growing.

Our golden text bids us "Grow in grace." To make his meaning carry, Peter is using this picture of growth to tell folk what should happen to them after they become Christians. To grow is to be alive. J. M.

## Practical Applications

The Psalmist tells us that a good man is "like a tree."

**Like a tree**, the Christian life must have a beginning and that beginning must be of the right kind. If a peach tree is desired, a peach seed or piece of live peach wood must supply the element of peach life. Wishing for a peach tree or an attempt to develop one from a thistle will be alike futile. The natural heart has no germ of Christian life in it. At the new birth there comes into the heart this God-given principle.

**Like a tree**, the element of Christian life must be received into good soil. Some is beaten down. Some is stony. And some is sour or full of thistle seed. Every person is responsible for the reception he gives to the germ of Christian life. As a farmer can plow his fields, so a man can break up the fallow ground of his heart by turning away from his sins, earnestly studying the spiritual needs of his life, and constantly using the means of grace.

**Like a tree**, this life will respond to culture. If the tree has no proper protection and no care it will die. If it is pruned, cultivated, fed, watered, and protected, it will grow. The response of the life in the tree and in the Christian will be proportionate to the culture.

**Like a tree**, the Christian life must bear leaves. Christ cursed the fig tree not because it bore leaves but because it had nothing but leaves. It is through leaves that the tree breathes. It is through confession or testimony that a Christian breathes. And a Christian must breathe.

**Like a tree**, the Christian life bears fruit. A peach tree has two kinds of fruit. There is that luscious, healthful, and delightful covering of the seed so good to the taste. Then there is the reproductive element called the seed. The true Christian life will bear the "fruit of the Spirit," "love, joy, peace, longsuffering, goodness, faith, meekness, temperance." And the proper Christian life is producing after its kind in the lives of others.

C. L. H.

## The Lesson Picture



We must pull up the weeds of worldliness in the life if the things of the Spirit are to grow. As weeds choke out the wheat, so a worldly spirit makes Christian development impossible.

## The Senior and Adult Classes

**INTRODUCTION.**—Discuss the spiritual growth of Peter, with whom our lesson is connected. First we see him introduced to Jesus by his brother Andrew. Later comes his great confession, "Thou art the Christ." Then his even greater confession, "Thou knowest that I love thee." The supreme evidence of his Christian growth was his obedience even unto a martyr's death.

**THEME.**—Conditions of Christian Growth.

**I. AN INQUIRING MIND.**—Growth in grace is based upon growth in knowledge. As we know God better we can love him more fervently and trust him more fully. Diligent study of the Scriptures and attention to books and sermons which enable us to know the way of God more perfectly are essential to Christian growth. John Wesley spoke about knowing more, as a condition for becoming more holy.

**II. A LOVING HEART.**—Before any real growth is possible, the heart, or affections, must be renewed, and a love for God implanted within. This love must be nurtured by reading and meditating upon the Word of God, by prayer, and by making use of every available means of grace.

**III. AN OBEDIENT SPIRIT.**—A willingness to do God's will is indispensable to progress in the Christian life. Quick and complete obedience produces sturdy Christian character. After Peter was intellectually convinced, and his heart was renewed, his character was developed by years of service and suffering.

B. L. O.

## The Intermediate Class

**TOPIC.**—Growing up—to What?

**AIM.**—To show how one may become a strong Christian.

**APPROACH.**—Discuss physical growth, and the ideals of members of the class in this regard. Ask how they would feel if they stopped growing now. Speak of the necessity of food to produce growth. The soul should develop as well as the body, and spiritual food is necessary for its growth.

**LESSON.**—1. The aim of Christian growth is to develop a stable, well-rounded Christian character, that does not waver in the midst of trials and temptations. Such a character will bring glory to God and make the world better. Compare its value with money. Young people often have faulty ideas, and are often unstable in Christian experience. They should never be satisfied with such a condition. They may be like the young men described in 1 John 2:14. Have some one read this. 2. The method of obtaining this mature character is through prayer, study of the Bible, attendance at church, and working for the salvation and uplift of others. It takes time and attention to produce a godly character, the same as it does to produce anything else worth while.

**TRUTH.**—It is the privilege and duty of every Christian to grow in grace.

**APPLICATION.**—Shall we not resolve to use the means necessary to grow spiritually? Repeat the golden text.

B. L. O.

## The Junior Class

**TOPIC.**—Growing Like Jesus.

**AIM.**—To see that growth and hardship make us strong.

**APPROACH.**—God never hurries. It takes four years for a horse to mature; twenty-one years for a man; one hundred years for an oak. The horse began as a colt; the man, as a tiny baby; the oak, as an acorn. The great church today began with a dozen fishermen.

**LESSON.**—We are impatient and sometimes discouraged because we are so small and so weak. We need not worry; we shall grow. We grow in size by the life that is within, but we grow in strength by hardship and work. If a babe were kept in bed all the time, it would grow larger, but it would become a soft, helpless man. An oak tree becomes sturdy and strong by resisting wind and storm. Plants never become sturdy in a hot house. Good sailors are made by sailing their ship in mighty tempests and tossing waves. If we would grow like Jesus we must meet temptation and overcome it. Show from stories like those of Joseph, David, and Daniel, that this is the way God makes good and great men.

**TRUTH.**—If we obey God he will see that we grow strong and useful.

**APPLICATION.**—Let us not ask for an easy way through life, but welcome the hard things and overcome them.

W. A. H.

## The Primary Class

**TOPIC.**—Growing Like Jesus.

**AIM.**—To show that the Christian life is a time of growth.

**PREPARATION AND LESSON.**—This lesson is rather hard for a child to comprehend. He can understand physical growth. He may be able to see that the mind grows; that is, that we have harder lessons each year at school. Perhaps with introduction of these concrete ideas, he can get some idea of the growth of the spirit. When we like people, we try to act like them, to be like them. A child brought up in a family with only older people will be old-aeting, or seem old for its age. Similarly, if we love Jesus and talk with him, we try to become like him, to have the same spirit that he had. We can not learn this all at once; but as we try harder each day, we will become more and more like him until we finally do have the same spirit. "Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." As we walk in fellowship with Jesus, we do see him and can become like him. When we have the spirit of Jesus, we will be kind and loving and truthful and helpful. We will love people. You might teach the class to sing the first verse of "I would be like Jesus." End with a little prayer that we may grow more like Jesus day by day.

**TRUTH.**—We all beholding the glory of the Lord, are changed from glory to glory.

**APPLICATION.**—If I try, I can be like Jesus.

F. B. L.

## LESSON IX

Home Readings for week, Monday, February 25, to Saturday, March 2.

M. The church's one foundation. Matt. 16:13-20.  
T. The brotherhood of believers. Acts 2:37-47.  
W. The daily ministration. Acts 6:1-7.

T. The church at worship. Psalm 122.  
F. Diversity of gifts. 1 Cor. 12:1-11.  
S. The Gentile church. Acts 11:19-26.

**The Christian Church.**—Matt. 16:13-20; Mark 4:26-32; Rom. 12:4-8; Eph. 1:15-23; 2:13-22; 4:4-6, 11-16; 5:22-27; 1 Tim. 3:15.

**Printed Portion:** Mark 4:26-32; Eph. 1:22, 23; 4:4-6, 11-16. **Devotional Reading:** Eph. 4:11-16.

(Memory Verse, Eph. 4:13)

Mark 4:26-32

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground:

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

Eph. 1:22, 23

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

Eph. 4:4-6

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

Eph. 4:11-16

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

**Golden Text.**—So we being many, are one body in Christ. Rom. 12:5.

**Practical Truth.**—To be a part of the church is to be a part of the body of Christ.

**Topic.**—The nature and function of the Christian church.

**Outline.**—I. The foundation of the church. II. The growth of the church. III. The unity of the church. IV. Christ the head of the church. V. The purpose of the church. VI. Christ's love for the church.

**INTRODUCTION.**—I. **Origin.** The Christian church finds its source and head in Jesus Christ, and in it is embodied the religion of the Son of God. It is not a mere reproduction of an antecedent form and faith, but is something original and derives its substance from "the way, the truth, and the life." The Old Testament religion was a law-system, and as such had no power of moral regeneration, while that of the Christian church is a new covenant with a New Testament and a Testator.

2. **Characteristics.** Christianity is essentially a religion, and not merely an ethical doctrine. It is the religion of redemption, the embodied and organic revelation of God to man. The Christian church is the medium of expression of religion actually realized in its perfection. The heathen religions as well as the revealed religion of the Hebrews belonged each to a particular nation who alone enjoyed its peculiar privileges. In Christianity, where there is "neither Jew nor Greek, barbarian nor Sythian, male nor female, bond nor free," everything provisional and local is absent.

3. **Functions.** Christian precepts both negative

and positive find expression in the work of the Christian church. A religion of principles rather than of rules, Christianity breaks the rigid bondage of legalism and allows rational perception and choice of action. Conduct thus flows from an interior impulse engendered by a "new birth" and prompted by the indwelling Holy Spirit. The passive virtues, as meekness, patience, resignation, humility, find their complement in the bolder and more heroic qualities of courage in suffering and in action. The true members of the body of Christ do not merely imitate Jesus, but through life infused into them, as branches of the true vine, inject the heaven of unselfish love into the economic, political, and social life of all peoples, and races, and tongues where the Christian church is established.

E. S. W.

**COMMENTARY.**—I. **THE FOUNDATION OF THE CHURCH** (Matt. 16:13-20). After securing from the disciples an expression of the various opinions which the people held concerning him, Jesus heard Peter proclaim him to be the Christ the Son of God. Then Jesus told the disciples that upon himself as the Son of God the church would be built.

II. **THE GROWTH OF THE CHURCH** (Mark 4:26-32). **26. kingdom of God**—One phase of the kingdom of God is the church. In this age the growth of the two is coincident. **seed**—Something which has life in itself. **27. seed should . . . grow up he knoweth not how**—There is a mystery



about the growth of the church because it has in it a principle of life as a seed has life. **28. blade . . . ear . . . full corn**—Whether we consider the growth of the church which had a small beginning at Pentecost, or the growth of the kingdom in an individual soul, it is marked by progress toward maturity the same as vegetable life.

**30, 31. like a grain of mustard seed**—The comparison explains one phase of the growth of the kingdom. **less than all the seeds**—The beginnings of the church in Jesus' day were so small and unpromising that they were either ignored or despised by all who were not spiritually minded. **32. greater than all herbs**—No one denies the great power the kingdom through the church now has. Some time, in this order or in some other, the kingdom will be supreme over all other powers in the world.

**III. THE UNITY OF THE CHURCH (Rom. 12: 4-8).** In the church there is a variety of administrations, of fields of operation, and of gifts. The Father, the Son, and the Holy Spirit are working together and the great program of the church is one.

**IV. CHRIST THE HEAD OF THE CHURCH (Eph. 1: 15-23; 2: 13-22).** **1: 15-21.** One of Paul's prayers for the Ephesians. He prays to the Father of the Lord Jesus that the Ephesians might have the eyes of their understanding opened, and receive wisdom and power, and know the hope of their calling, the riches of their inheritance, and the greatness of Christ's power. To Paul's mind the resurrection of Jesus was a manifestation of the greatest power in the universe. That same power is extended toward us who believe. **22. put all things under him**—Christ is above all dominions, names, power, and might in all worlds (v. 21). **gave him to be the head . . . to the church**—The church, having Christ as its head, is the most important movement in the world. **23. which is his body**—The church is so vitally related to Christ that it is to him as the body is to the head.

**Eph. 2: 13-22.** The church began with the Jews but Christ included the Gentiles, all nations, in the reconciliation which he made in his body on the cross. Therefore in Christ there are no strangers and foreigners.

**V. THE PURPOSE OF THE CHURCH (Eph. 4: 4-6, 11-16).** **4. there is one body**—There are not several churches as bodies of Christ with antagonistic purposes. **one Spirit**—The Holy Spirit is not divided. **one hope**—Heaven is not a divided place. **5. one Lord**—There is only one Savior for the whole world. **one faith**—Only one way to be saved. **one baptism**—Baptism among all Christians is to be a sign of consecration. **6. one God**—How different from the pagan belief from which the Ephesians had been saved.

**11. gave some apostles**—Gave some to be apostles. **prophets**—Those who revealed the will of God. **12. the perfecting of the saints**—Bringing them to the Christian standard of perfection. **edifying**—Building up. **13. in the unity of the faith**—Hold the same truths and the same confidence in

God. **unto a perfect man**—Spiritual maturity. **the stature of . . . Christ**—He is the standard of moral perfection. **14. children . . . carried about with every wind**—Young Christians need to grow to become established. **15. grow up into him**—The three years of the disciples' association with Jesus saw a marvelous increase in their understanding of him and love for him. It should be the same with those who follow Jesus now.

**Eph. 5: 22-27.** The beautiful relationship between a true husband and a true wife is used to illustrate the relation of Christ to the church. As its head he loves the church and has given himself for it for the purpose of cleansing it and making it a holy body without spot or blemish.

**PLAIN TEACHINGS.**—Christ was roughly rejected by the Jews, but he became the foundation of the church. There is a widespread rejection of him now in a more refined way, but he will yet appear, possessing all dominion and power and vindicating all his claims upon the loyalty of the hearts of men. The life in the church of Christ is a spiritual life; it is not the organizing and promoting genius of men. A grain harvest depends upon the germination and maturity of millions of individual seeds; similarly there is no such thing as the church en masse without the conversion, growth, and cleansing of multitudes of individual souls. Since Christ is the head of the church, its ordinances, services, and program of work can not be lightly looked upon by any one hoping to be saved.

### QUESTIONS

1. What great confession did Peter make regarding the Messiahship of Christ? Matt. 16: 16.
2. Is this great truth believed by all who belong to the true church?
3. What did Paul say regarding the only foundation? 1 Cor. 3: 11.
4. Why is preaching the gospel like planting seed in the ground?
5. When we plant seeds of grain or seeds of truth must we patiently wait for them to grow?
6. In grace as in nature are the germinating and developing processes beyond our control?
7. What do the words "blade," "ear," and "full corn in the ear" suggest regarding the growth of the kingdom of God in the heart?
8. Did the calling of the first five disciples give promise of the magnificent growth of the Christian church?
9. Why should we not be discouraged with small beginnings?
10. Are all true Christians members of Christ's church?
11. If God's ministers are special gifts to his church, how should we treat them and their message?

### DISCUSSION TOPICS

1. Benefits of church membership.
2. Modern assaults against Christ.
3. Children in the church. W. W. L.

## Lesson Illustration

An insane man once entered a crowded church and seizing the two pillars on which the balcony rested, said, "I will pull these down and kill you as Samson did the Philistines." A panic was imminent, when the pastor, undisturbed, quietly said, "Let him try." He did try and the panic was averted. Infidelity lays hold of the pillars of our temple—the inspiration of the Bible, the virgin birth, the deity of Christ, the blood atonement, the resurrection, the coming of the King. The Anti-Bible Society and the "Four A's" join the modern skeptic professors of religion and say, "We will pull it down." Let them try as they will. The church of Christ from the chief cornerstone to the highest pinnacle is built upon the Rock of Ages. It is safe. The gates of hell shall not prevail against it. The church is an anvil on which many infidels have worn out their hammers. When the last attacks have been made and all the hammers worn out and the names of those who wielded them forgotten, the church will be entering upon its greatest glory. J. H. W.

## One Missionary Minute

In a far-away non-Christian land an assistant station master was brought to Christ. After a few months he became ill and died. As a result of his consistent Christian life, practically his whole household accepted Christ and the village was opened to the gospel. Later a traveler inquired for this young man. The people seemed to have forgotten all about the assistant station master, but they remembered him as the young man who "had religion." That native Christian was a member of the living Christian church. It is the function of the church of Christ to bring men and women to the Savior of the world. "He that wineth souls is wise."

C. T. B.

## Sidelight from Science

### THE LAYMAN

Leave it to the ministers, and soon the church will die;  
Leave it to the women folk—the young will pass it by.  
For the church is all that lifts us from the coarse and selfish mob,  
And the church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys,  
He also has the training of his little girls and boys;  
And I wonder how he'd like it if there were no churches here,  
And he had to raise his children in a godless atmosphere?

When you see a church that's empty, though its doors are open wide,  
It is not the church that's dying, it's the laymen who have died;  
For it's not by song or sermon that the church's work is done,  
It's the laymen of the country who for God must carry on.

—Literary Digest.

J. M.

## Practical Applications

**Oneness in Christ.** Christian fellowship is the precious heritage of all who are one in Christ. The ties of blood and family are made stronger, the meaning and worth of friendship enhanced, and the rich treasure of brotherly love in the family of God made ours to enjoy, when in Christ at-onement is appropriated by faith. One Lord, one faith, one hope, one Head, one household of faith, one resurrection morning. No one creed or form rightly expresses or fully embraces the complete unity of the members of the body of Christ, yet the Lord has ordained the temporal organization to represent the spiritual oneness of all true believers.

**Living for Christ.** "To live is Christ" is the acknowledged motivating principle of the Christian's activities. Implicit trust and willing obedience characterize all loyal disciples of Jesus. Christ is not to be crowded into an obscure place in our well-filled life, but he is the "Head of the corner," and for him the Christian statesman, business man, office worker, housewife, and laborer in life's busy mart find joy in consecrated service. "A living sacrifice, holy, acceptable unto God" represents the gift of Christianity to a needy world, and it is by presenting ourselves as such a living sacrifice that we fulfil the purposes of Christ for his church.

**Reigning with Christ.** The victories and conquests of the church in her unremitting conflicts and unceasing warfare with the multifarious personifications of evil are indicative of the ultimate triumph of her Lord. "If we suffer with him, we shall also reign with him" as members of the bride of Christ. We need not fear to respond to the call "to arms" of the church, for our Captain is invincible. He has built his church upon the Rock, "and the gates of hell shall not prevail against it." The saints in all this glorious war, who conquer though they die, shall reign as priests and kings, and "righteousness shall cover the earth as the waters cover the sea."

E. S. W.

## The Lesson Picture



The church has been the saving ark for millions of souls. The wicked people of Noah's day who opposed him and his ark were types of the opposition which seeks to wreck the church, but God says that all these oppositions shall not prevail.

## The Senior and Adult Classes

**INTRODUCTION.**—Discuss different meanings of the word "church." 1. The whole company of those who are saved, both living and dead. 2. The whole company of the saved who are living—the church invisible. 3. All Christians who are associated in various bodies for worship and observance of the sacraments—"the holy catholic church." 4. Some particular denomination. 5. A single organized body of believers. 6. A building set apart for Christian worship.

**THEME.**—The Nature and Function of the Christian Church.

**I. THE NATURE OF THE CHURCH.**—It is a divinely appointed institution, composed of professing Christians, associated together for their own spiritual profit, and for the propagation of the gospel. The organization may be simple or elaborate. The New Testament church patterned after the organization of the synagogue; but chose new officers, as deacons, when this seemed expedient. The church today is free to do likewise.

**II. THE FUNCTION OF THE CHURCH.**—1. To save souls. Sinners must be born again in order to build up a true church at all. An evangelistic spirit should always be prominent. 2. To edify believers. The end in view is the perfection and maturity of Christian character. Discuss Eph. 4:11-16. This work is very important. 3. To observe the sacraments, and to proclaim all of Christ's teachings to the world. There is room here for a "social gospel" in its proper place.

B. L. O.

## The Intermediate Class

**TOPIC.**—The Meaning of Church Membership.

**AIM.**—To explain the responsibilities connected with church membership.

**APPROACH.**—Ask how many in the class belong to the church. Discuss the necessity of having churches in order to carry on the gospel, and give reasons why all Christians should belong.

**LESSON.**—Church membership is an important relation, and carries with it serious responsibilities. 1. We should feel the duty of so living as to bring honor to the church, and never reproach. Our actions affect the whole church for good or ill. 2. We should carefully fulfil all obligations we have taken upon ourselves in church membership. 3. We should attend the services of the church regularly for the good we receive, and for the good our influence and efforts will have upon others. 4. We should work for the interests of the church, and seek to make it strong and spiritual. 5. We should give to support it according to our ability. If we do these things we shall help both ourselves and others.

**TRUTH.**—Every member of a church should feel a responsibility in carrying on its work.

**APPLICATION.**—"If every church member were just like me, what kind of church would my church be?"

B. L. O.

## The Junior Class

**TOPIC.**—Serving God in Our Church.

**AIM.**—To learn that God's work is done through his church.

**APPROACH.**—A water-wheel is the means of using some of the power of a running stream. A steam engine makes use of the power of steam, and a gas engine, the power of exploding gas. Without these devices all the power would be useless.

**LESSON.**—God has all power, but he has chosen to do his work through his people, and this means through his church. He has a place in his church for every one, and each has a work no other can do. A carpenter must have a variety of tools. A spirit level can not drive nails, yet the workman can not build a house without one. A hammer can not plane a board, yet a house can not be built without a hammer. At dangerous places along the seacoast, governments maintain lighthouses to warn of danger. The church is a lighthouse. At other places there are life-saving stations, to save those who have suffered shipwreck. The church is a life-saving station.

**TRUTH.**—If we find our place in the church of Jesus, we shall find the best possible place for a life of usefulness and service.

**APPLICATION.**—Let us remember that we each have some gifts that fit us for a place in the church that no other can fill.

W. A. H.

## The Primary Class

**TOPIC.**—Serving God in Our Church.

**AIM.**—To show the purpose of the church.

**PREPARATION AND LESSON.**—Try to show in this lesson that the church is not a building or a denomination, but all the people who have the Spirit of Jesus. Tell the story of the beginning of the Christian church. The people who loved Jesus met in groups to worship him. They had no church buildings but met in houses for their services. Then people began to build special places where they could gather together and worship. There is a lesson in this for us. We can worship God anywhere; our worship is not confined to the church building once a week. The people in the early days met and worshiped every day. Jesus wants us all to belong to his church, because we can work together and worship him and help others, better than we could do these things alone. On the blackboard draw a picture of a church. Emphasize the importance of worshipping in church together with other people. If we know of people who do not go to church, let us invite them to come to our church and worship with us. If they come once they may continue to come.

**TRUTH.**—God is a spirit and they who worship him must worship him in spirit and in truth.

**APPLICATION.**—We can all belong to Jesus' church and can worship him anywhere.

F. B. L.



## LESSON X

Home Readings for week, Monday, March 4, to Saturday, March 9.

M. The baptism of Jesus. Matt. 3: 13-17.

T. Baptized believers. Acts 10: 44-48.

W. One Lord, one faith, one baptism. Eph. 4: 1-6.

T. The Lord's supper. 1 Cor. 11: 23-29.

F. The bread from heaven. John 6: 41-51.

S. Communion with Christ. 1 Cor. 10: 14-22.

**Baptism and the Lord's Supper.—Matt. 3: 13-17; 28: 19, 20; Acts 2: 38, 41; Rom. 6: 1-14; 1 Cor. 11: 23-29.****Printed Portion: Matt. 28: 19, 20; 1 Cor. 11: 23-29. Devotional Reading: Rev. 7: 9-17.****(Memory Verses, Matt. 28: 19; 1 Cor. 11: 26)**

Matt. 28: 19, 20

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

1 Cor. 11: 23-29

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

**Golden Text.**—This do in remembrance of me. 1 Cor. 11: 24.

**Practical Truth.**—Everything which the Lord commanded us to observe is a definite aid to Christian experience.

**Topic.**—The Place of Baptism and the Lord's Supper in the Christian Life.

**Outline.**—I. Jesus' baptism. II. Baptism a part of the great commission. III. Baptism at Pentecost. IV. Baptism a sign of deliverance from sin. V. The Lord's supper.

**INTRODUCTION.**—1. **The transition.** God gave his people the Jewish rite of circumcision to distinguish them as a nation. He also gave them the commemorative feast of the passover. Later, through his Son, he superseded circumcision with baptism, and ingrafted into the passover the Lord's supper.

2. **Circumcision and baptism.** Circumcision enjoined upon Abraham, assured to him and his posterity the promise of the Messiah. It was a necessary and indispensable condition to Jewish nationality. It is generally admitted that baptism as a Christian ordinance, in its relation to circumcision, had its origin in a way similar to that in which Christ replaced the passover with the Lord's supper. Eminent authorities hold that baptism was probably practised from the beginning of the Mosaic economy. Then came John's water baptism "unto repentance" (Acts 19: 3), followed by Jesus' baptism with water (Acts 19: 5), and with the Holy Ghost and fire (Matt. 3: 11).

3. **Passover and the Lord's supper.** The observance of the passover commemorated the great deliverance from Egyptian bondage. It brought to the minds of God's people the night vigil and repast of lamb, unleavened bread, and bitter herbs; the blood-sprinkled doors; the passing over of the destroying angel; the death in all Egyptian homes; and the mercy, life, and deliverance brought to the Israelites. It typified the great salvation. Similarly the Lord's supper should bring to our mind sin's awful night, "the wormwood and the gall," Gethsemane, the present and eternal ruinous effects of sin, and the everlasting, saving efficacy of the blood.

**COMMENTARY.**—I. **JESUS' BAPTISM** (Matt. 3: 13-17). Baptism signifies confes-

sion and repentance of sin. Jesus had no sin, yet in order to take our place he submitted to baptism at the hands of John the Baptist. John knew his unworthiness to baptize Jesus and he performed the rite reluctantly. He said, "I have need to be baptized of thee, and comest thou to me?"

II. **BAPTISM PART OF THE GREAT COMMISSION** (Matt. 28: 19, 20). **19. go ye**—Jesus' ministry had not been exercised for the purpose of merely saving the few who associated with him, but for the purpose of making those few the beginning of a world-wide evangelism. **teach all nations**—All races share equally in the privileges of the gospel.

**baptizing them**—If baptism were an unimportant matter it would not be included in this command. **in the name**—Name, not names, indicating the oneness of the trinity, God, the Son, the Holy Ghost.

**20. teaching them to observe**—Obeying Jesus is the only way to be saved, hence all must be taught to turn away from vain philosophies and pagan religions and to learn to live as Christ taught. **whatsoever I have commanded**—This includes Jesus' instructions concerning observing baptism and the Lord's supper. These rites were by no means the most important of Jesus' teachings because they were symbols of realities and the realities were infinitely greater than their symbols. But the symbols were included in the teachings because they are important and should not be thought of lightly or neglected.

III. **BAPTISM AT PENTECOST** (Acts 2: 38, 41). Obeying the command in the great commission, Peter, as soon as the Pentecost multitude asked what they must do, told them to repent and be baptized for the remission of sins. Three thousand persons heard the word gladly and were baptized.

IV. **BAPTISM, A SIGN OF DELIVERANCE FROM SIN** (Rom. 6: 1-14). Christ "died unto sin

once" and then rose to a life over which "death hath no more dominion" (v. 9). When we are "crucified with Christ" our "old man" (v. 6), the sinful nature, "the body of sin," is destroyed and there is a resurrection to new spiritual life. In this new life in the soul, sin dominates no more (v. 14). The spiritually resurrected life is free from the reign of sin in the body (v. 12) and the whole life is yielded to God. The physical members of the body are surrendered to righteousness unto God. Those who are dead to sin do not live in sin (v. 2). This marvelous change in spiritual condition is symbolized by baptism.

V. THE LORD'S SUPPER (1 Cor. 11:23-29).  
**23. for I have received of the Lord**—Paul indicates to us that the risen Lord made known to him directly the history of the institution of the Lord's supper, and he gives it here. We thus have his account in addition to those given by the writers of the Gospels. **which also I delivered unto you**—The language here shows that Paul had given to the Corinthian church the account of the Lord's supper as he had received it from the Lord. **the same night**—It was after the passover feast had been eaten that Jesus instituted the Lord's supper. **in which he was betrayed**—Jesus and the eleven went out into the garden of Gethsemane where Jesus prayed, and after prayer Judas Iscariot appeared with Jewish leaders and soldiers and betrayed Jesus with a kiss. **took bread**—The description which the apostle Paul gives of the institution of the Lord's supper is in full agreement with that given by Matthew.

**24. this do in remembrance of me**—We note that the word remembrance here used means the act of recollection and also that which enables one to recollect. It is used also in the sense of a memorial.

**25. when he had supped**—Jesus took part himself in this sacred rite. **as oft as ye drink it**—The Lord's supper was to be frequently observed. In some periods of the church it has been celebrated daily. No directions are given in the Scriptures as to the frequency of this observance, but it should be observed at regular intervals.

**26. ye do shew the Lord's death**—Christians in partaking of the Lord's supper declare their faith in Jesus Christ and in the atonement he made. They who engage in this ordinance signify their separation from the world and declare that they have confidence that the blood of Christ cleanses from sin. **till he come**—"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

**27. eat . . . and drink . . . unworthily**—As the death of Christ was a tragic reality, the Lord's supper as a memorial of his death is to be observed with prayerful meditation. To observe the Lord's supper lightly or while deliberately living in sin is to observe it unworthily. **28. examine himself**—To see if he is harboring sin of any kind in his life. **29. eateth and drinketh damnation**—Observing the Lord's supper while living in unrepented sin amounts

to an effort to deceive the people, God, and one's self concerning one's spiritual condition.

PLAIN TEACHINGS.—Nothing that Jesus considered important enough for him to observe can be of small importance in our lives. Evangelism is not completed, according to Jesus' orders, when people are led to repentance; they must be instructed concerning baptism and then baptized. Sin separates from Christ; baptism is a sign of death to sin. Since Jesus asked that the Lord's supper be observed in memory of him, our doing so has some meaning for the infinite One, as well as a spiritual benefit for us. Preparation by meditation and prayer should be made for the observance of the Lord's supper. The art of properly remembering the persons and deeds that should be remembered is a fine point both in religion and in social life. Selfish persons can not remember others within the meaning Jesus gave the term because they are too much engrossed with self. Self-forgetfulness is a necessary condition for thinking upon others. Jesus knew that human selfishness would tend to forgetfulness of the cross and he gave the Lord's supper to be a constant reminder. To the Christian the ordinance is precious.

## QUESTIONS

1. What assurance had Jesus given the disciples to encourage them to carry out the great commission?
2. What is the force of the word "therefore" in Matt. 28:19?
3. What is involved in the three things which the disciples were told to do as they went out among the nations?
4. Do you think the same commission is given to every Christian?
5. Why did Jesus say it was necessary for him to be baptized? Matt. 3:15.
6. What did Peter tell the people that they must do in order to be saved?
7. What do you think is the proper time for a Christian to be baptized?
8. Of what inward work is water baptism a sign? Acts 22:16.
9. On what occasion did Jesus institute the Lord's supper?
10. Of what ancient Jewish feast had Jesus just partaken? Matt. 26:19.
11. Is the Lord's supper a prophecy of the future as well as a memorial of the past? 1 Cor. 11:26.
12. Who do you think have a right to partake of the holy sacrament?
13. What is meant by eating and drinking unworthily?
14. In what way does a memorial service prove the historical reality of the event which it commemorates?

## DISCUSSION TOPICS

1. The teaching work of the ministry.
2. The correct order, "make disciples," "baptize," "teach."
3. Heart preparation for partaking of the Lord's supper.
4. The spiritual value of the ordinances.

W. W. L.

## Lesson Illustration

In Foster's Cyclopædia of Illustrations the following names have been applied to the Lord's supper: (1) Sacrament, a sign of an inward and spiritual grace. (2) Oath, by which we bind our souls with a bond unto the Lord. (3) Lord's supper, because it was first instituted in the evening, and at the close of the passover supper, and because we therein feed upon Christ, the Bread of Life. (4) Communion, as herein we commune with Christ and with his people. (5) Eucharist, a thanksgiving, because Christ in the institution of it gave thanks, and because we, in the participation of it, must give thanks likewise. (6) Feast, and by some a feast upon sacrifice (though not a sacrifice itself), in allusion to the custom of the Jews' feasting upon their sacrifices.

J. H. W.

## One Missionary Minute

Soon after the Boxer movement Dr. Harlan P. Beach spent a Sunday in North China. It was the day for the sacrament of the Lord's supper. The missionary statesman noticed that the hands of one of the native elders who passed the elements were terribly misshapen. After the service he learned that this man was a notable illustration of a living faith in Christ. When the Boxers had put him to the test he had refused to deny his Lord. Again and again his poor tortured body was flung upon the rack with cords on his hands until they became permanently disfigured. "This do in remembrance of me," was full of meaning to the humble Chinaman whose faith triumphed over his enemies. If in taking the Lord's supper our profession of separation from the world does not express a reality, we are denying Christ.

C. T. B.

## Sidelight from Science

### MONUMENTS

On Salisbury Plain, Wilts, England, are scattered many barrows and ancient remains. Of these the most notable is Stonehenge.

This ruin, so ancient that for seven hundred years people have only guessed at its meaning, consists of three concentric groups of stones, arranged almost in circles, and within a circular trench 333 feet in diameter. The outer circle consisted of thirty great stones, 12 feet high, 6 feet broad, and 3 feet thick. Each pair of posts was capped with a great stone block 10 feet long, fastened to its supports by mortise-and-tenon. The outstanding feature of Stonehenge is a group of stones of transcendent magnitude. Two uprights stand 22 feet above the ground and three others, 16 feet. The lintels measure 15 feet. Inside the circles lies a great flat stone 18 feet long and 4 feet wide. Perhaps this ruin is a monument, or a group of monuments. In either case the people who erected it have long since passed away, and the things which it was to call to mind have passed with them. See golden text.

J. M.

## Practical Applications

**Simplicity of the sacraments.** One has well spoken of "the singular simplicity of Christ's ordinances," the Lord's supper in particular as contrasted with the gorgeous ceremonialism of later and less pure Christianity. The place of holding was common—an upper room in a private house. The elements were inexpensive and easy of access. Words of Scripture concerning the same were few yet plain and sufficient—"Take, eat; this is my body." One asks the question, "What did he mean?" In an art gallery one points to a statue or picture and says, "This is Washington," or, "That is Lincoln." Such expressions according to all ordinary usage would be perfectly allowable, and no one of intelligence could mistake the meaning. The marble and bronze, canvas and color, represent the two great statesmen. The bread and wine represent Jesus.

**Use and abuse.** "Perhaps the early tendency in the church to magnify the importance of external rites and attach a superstitious and important efficacy to mere forms and ceremonies has tended to drive some to the opposite extreme of esteeming them too lightly. Indeed the error in this respect of all who have repudiated or undervalued water baptism or other external rites is but an outbirth from the opposite or more dangerous theories concerning sacramental salvation, water regeneration, etc."—Ralston. Being patient under pressure, pious and devoted when persecuted and opposed, and praying for those who hate and despitefully use us, are much better evidences of being buried with Christ in baptism than to have the intellect stored with certain scriptures and to be disposed to argue convincingly on the details of the method of baptism. So walk in the light as continuously to enjoy "the heavenly washing," and to "feed upon Christ," that you may join that multitude of holy worshippers pictured in Rev. 7: 9-17, ever to be led and fed by our Lord, the Lamb, in whom are consummated all true types, rites, and ordinances.

A. R.

## The Lesson Picture



As students need teachers and a variety of text-books to guide them as they seek knowledge in the schools, so Christians need help as they pursue the truth about Jesus. The Lord's supper and baptism are two such helps.



## The Senior and Adult Classes

**INTRODUCTION.**—The meaning of the sacraments and the mode of baptism have been subjects of great controversy. For centuries the observance of the Lord's supper, or Eucharist, was the great central act of worship every Sunday, and its exact meaning was considered of vital importance. Discuss the views of Luther, Zwingli, the Roman Catholics, and of your own church, if you have available information.

**THEME.**—The Place of Baptism and the Lord's Supper in the Christian Life.

**I. BAPTISM.**—This is a symbol of regeneration, and a sign of initiation into the church. Why was such a concrete symbol advisable? Discuss the importance and impressiveness of outward signs. Discuss the importance of baptism when Christianity was new, and in heathen countries. It should not be neglected by any, for Christ commanded it. Discuss infant baptism. Does it have the same significance as adult baptism?

**II. THE LORD'S SUPPER.**—We should partake of this sacrament, (1) Because Christ commanded it. (2) Because it impressively testifies to all that we believe in redemption through Christ's blood. (3) Because when taken in the right attitude of mind it makes Christ's death very real. It should impress us with the unspeakable sacrifice and value of that death for us. (4) It should prove a means of grace in intensifying our gratitude to Christ and our desire to serve him.

B. L. O.

## The Intermediate Class

**TOPIC.**—The Meaning of Baptism and the Lord's Supper.

**AIM.**—To lead to an understanding of the sacraments.

**APPROACH.**—Call attention to the observance of baptism and the Lord's supper by Christian people everywhere. Let the pupils tell of the different ways they have seen them observed.

**LESSON.**—1. Baptism is a symbol of washing or cleansing, and signifies the washing or regeneration of the soul. It calls attention to the new heart and new life which characterize every true Christian. It is also a sign by which one expresses one's intention of entering the Christian church. In heathen countries baptism is an especially important event. Why? 2. The Lord's supper is in memory of Christ. Repeat the golden text. Ask why Christ gave a memorial of his death, rather than of his transfiguration, or of some other event. Emphasize the importance and significance of his death. Who should partake of the sacrament? What should be one's attitude of mind in observing it? What good should one derive?

**TRUTH.**—Observance of the sacraments signifies to the world that we are Christians, and that we believe that Christ died for us.

**APPLICATION.**—Christians should be baptized, and should reverently partake of the Lord's supper regularly.

B. L. O.

## The Junior Class

**TOPIC.**—Two Things God Wants Us to Do.

**AIM.**—To inquire why we have baptism and the Lord's supper.

**APPROACH.**—When we see a statue of General Washington or President Lincoln or of some other great man we know that such a man lived.

**LESSON.**—Baptism and the Lord's supper are two things by which we know that Jesus lived and died. When one of our family dies we feel very bad. After a while we do not show so much grief. We have not forgotten our loved one, but the memory does not affect us so deeply. Then some day we pick up a book or a toy that was theirs. We recall the one who is gone and our grief comes back. Seeing the article seems to cause our hearts to remember. So the Savior gave us the bread and wine of the Lord's supper that we may remember him and his death often. We are also to remember that God wants us to be cleansed from sin. When we are baptized it is a symbol of cleansing.

**TRUTH.**—The Lord's supper reminds us of the Savior's death. Baptism reminds us that we need cleansing.

**APPLICATION.**—Let us make use of these means of remembering Christ.

W. A. H.

## The Primary Class

**TOPIC.**—Two Things God Wants Us to Do.

**AIM.**—To show why we have baptism and the sacrament.

**PREPARATION AND LESSON.**—It seems a pity that so few children take the sacrament or understand what it means. It is a beautiful and inspirational rite and should be made a privilege rather than a duty. Tell the story of it simply. God sent Jesus down here to live among people and show them how to live. Jesus did more than that. He saw how sinful and wicked the people were and he wanted to save them from their wickedness. So he died for them, and not only for them, but for all of us. Now, if we are sorry for our naughty acts, he forgives us and we are saved from them. This could not be if he had not died for us. And the last night before he died he had supper with his helpers. When they were eating their bread and drinking their grape-juice, Jesus took a piece of bread and broke it into several pieces and gave one to each helper. Then he took a cup of grape-juice and told the helpers to drink it. And when they had obeyed him, he told them to do this often to remember him and what he had done for them. We are remembering that Jesus died to save us from our sins and we try harder than ever to live just as he wishes us to live. Baptism resulted from the work of John the baptizer. When we repent, we are baptized as a sign that we will live a good life, that we have become a follower of Christ.

**TRUTH.**—We are baptized and take the sacrament to help us to remember what Jesus did for us.

**APPLICATION.**—"If ye love me, keep my commandments."

F. B. L.

## LESSON XI

Home Readings for week, Monday, March 11, to Saturday, March 16.

M. The Sabbath law. Exod. 20:8-11.  
 T. The Sabbath observed. Jer. 17:21-27.  
 W. The Spirit of the Sabbath. Isa. 58:8-14.

T. Enforcing Sabbath law. Neh. 13:15-22.  
 F. Sabbath blessings. Isa. 56:1-8.  
 S. Lord of the Sabbath. Matt. 12:1-8.

**The Christian Sabbath.**—Gen. 2:2, 3; Ex. 20:8-11; Matt. 12:1-14; 28:1-10;  
 John 20:19; Acts 20:7; Rom. 14:4-6; Rev. 1:10.

**Printed Portion:** Ex. 20:8-11; Matt. 12:1-8; John 20:19; Rev. 1:10. **Devotional Reading:**  
 Psalm 92:1-8.

(Memory Verse, John 20:19)

Exod. 20:8-11

8 Remember the sabbath day, to keep it holy.  
 9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Matt. 12:1-8

1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him:

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is one greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

John 20:19

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

Rev. 1:10

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

**Golden Text.**—For the Son of man is Lord even of the sabbath day. Matt. 12:8.

**Practical Truth.**—The Sabbath was made for man's good.

**Topic.**—The Lord's Day in Modern Life.

**Outline.**—I. The Sabbath set apart. II. Jesus and the Sabbath. III. Worship on the Lord's day. IV. The law of love concerning the Sabbath.

**INTRODUCTION.**—1. The primitive Sabbath, commemorative of the finished work of creation, was evidently observed from Adam to Moses. This practise is indicated by the following considerations: (1) Cain and Abel brought their offerings "at the end of days" (Gen. 4:3, 4). This is the meaning of "in process of time," and probably refers to the Sabbath—the day God had "sanctified" (Gen. 2:3). (2) Scholars interpret Gen. 4:26 as the beginning of public worship. This would require a day set apart for the purpose. (3) The early division of time into weeks clearly indicates Sabbath observance (Gen. 7:4; 8:10, 12; 29:27, 28). (4) Ancient pagan writers refer to the Sabbath, thus making it appear as a tradition from the creation. Homer says, "Afterwards came the seventh, the sacred day." Hesiod says, "The seventh day is holy."

2. The Jewish Sabbath appears to have been the original Sabbath incorporated in the decalog and thus given the authority of an enduring institution. The manner of referring to it, "Remember the Sabbath day," indicates previous familiarity with the day. By Pharisaical tradition it became a burden instead of a delight.

3. The Christian Sabbath, commemorative of Christ's resurrection, the finished work of redemption, supersedes the Jewish Sabbath, but carries with it all that was essential to the institution. The change of the day, foretold as a day of rejoicing (Psa. 118:22-24), came about, not by decree, but by the impulse of redeemed

men and with divine sanction. (1) Jesus' disciples began to meet on the Lord's day with the sanction of Christ's presence immediately after the resurrection (John 20:19, 26). (2) The custom soon became permanent (Acts 20:7; 1 Cor. 16:1, 2). (3) The change was evidently sanctioned by the apostles who were given authority and promised guidance for establishing the church and its practise (Matt. 18:18; John 14:26). In his able writings on the Sabbath, Mr. Briggs holds that following the fall, men worshipped the heavenly bodies, assigning each day of the week to the worship of a given god; as Sunday for the sun, Monday for the moon, etc. The sun being supreme would naturally be given their most sacred day, the Sabbath. Thus he argues Sunday is the primitive Sabbath. However this may be,

"With joy we hail the sacred day  
 Which God has called his own."

A. J. D.

**COMMENTARY.**—I. THE SABBATH SET APART (Gen. 2:2, 3; Exod. 20:8-11). **Gen. 2:2, 3.** Having finished the work of creation in six days, God rested on the seventh day. The day was "blessed" and "sanctified." Thus did God ordain that one-seventh of the time be observed as a day of rest. This law of rest holds good for man and beast. **Exod. 20:8. remember the sabbath day.**—The form of expression indicates that the Sabbath as an institution was already in existence. **keep it holy.**—When the day is observed in rest and worship, this requirement is fulfilled. **9. shalt thou labor.**—Six days are allowed for the performance of every secular task, and it is one's duty to labor on these days. **10. the sabbath of the Lord thy God.**—It is God's

day; he made it; he employed it as a day of rest; he designs that men shall use it in honoring him. **thy manservant**—One is not keeping the Sabbath holy who employs another to do the work he himself could not do conscientiously. **11. the Lord made heaven and earth, etc.**—The Sabbath commemorates the work of creation. He worked six days and rested the seventh. **and hallowed it**—To hallow is to hold sacred.

**II. JESUS AND THE SABBATH** (Matt. 12: 1-14; 28: 1-10). **Matt. 12: 1, through the corn**—The grain fields. Walking was the common mode of transportation and there were paths everywhere. **disciples . . . began . . . to eat**—Both law and custom allowed passers-through to eat what they needed. They broke off the heads of grain and Luke says they rubbed "them in their hands." **2. the Pharisees saw it**—Saw the disciples pluck the heads of grain and rub out the kernels in their hands. **which is not lawful**—The Jews had added to the original law a multitude of prohibitions. Walking on the grass on the Sabbath was forbidden because it resembled threshing out grain by treading.

**3. what David did**—When he was being persecuted and pursued by Saul (1 Sam. 21: 6). **he was an hungered**—He was in the same condition in which Jesus and the disciples were. **4. the shewbread**—Sacred bread kept in the holy place in the tabernacle. **not lawful for him**—It was for the priests only. **5. priests . . . profane the sabbath . . . blameless**—The regular work of the priests was continued on the Sabbath. **one greater than the temple**—As the temple service was above the law of the Sabbath in regard to absolute rest, so Jesus was above the temple.

**7. if ye had known**—They were ignorant of the real truth. **I will have mercy and not sacrifice**—A long standing plea to Israel (Hos. 6: 6). **8. is Lord even of the sabbath**—Christ was associated with the Father in the creation of the world and in the setting part of the Sabbath. **9-14.** On another Sabbath Jesus healed a man in a synagogue, explaining that a man was worth more than a sheep and they were all agreed that it would be right to lift a sheep out of a pit on the Sabbath. Yet the leaders tried to find how they might destroy Jesus because they thought he had broken the Sabbath.

**III. WORSHIP ON THE LORD'S DAY** (John 20: 19; Acts 20: 7; Rev. 1: 10). On the evening of the resurrection day Jesus met with the assembled disciples, also on the following Sunday evening (John 20: 19, 26). By the time Paul visited Troas, returning from the third missionary journey, it seemed to be the established custom among Christians to meet on Sunday for worship (Acts 20: 7). Years later John received the Revelation on the Lord's day when, as he says, he was in the Spirit. He was no doubt engaged in prayer and meditation.

**IV. THE LAW OF LOVE CONCERNING THE SABBATH** (Rom. 14: 4-6). God is our Master and each one of us must give an account to him. None of us knows just how much light

and knowledge another has and so we are not competent judges of others. Love should govern all our attitude toward the doings of others. Each one must study God's requirements concerning the observance of the Sabbath so as to be "fully persuaded in his own mind." Then the day must be regarded as "unto the Lord." We regard the day thus when we make it a day of rest and worship and for the doing of such works of necessity and mercy as he approves.

**PLAIN TEACHINGS.**—Our conception of God does not include the possibility of weariness; yet God "rested" on the seventh day—he ceased from the work of creation. His blessing and sanctifying the seventh division of time in addition to doing no work is a perpetual order that one-seventh of our time must be regarded as sacred unto the Lord. No changes of condition or time can nullify the divine order for the Sabbath. Placing the Sabbath among the Ten Commandments was a legal recognition of an order established at the beginning of the race. The heads of the family are responsible for Sabbath observance by all the members of the home. Jesus lifted the Sabbath from mere legalism and made it a joyful privilege for all who love him. The spirit of worship, charity, and mercy make a more acceptable Sabbath than cold-hearted inactivity. The Old Testament Sabbath was a memorial of a finished creation and its chief feature was cessation of activity; the New Testament Sabbath is a memorial of the risen Christ and its chief feature is a spiritual worship.

### QUESTIONS

1. Where in the Bible do we find the first mention of the Sabbath? Gen. 2: 2, 3.
2. Do you think our bodies need the rest of the Sabbath day?
3. If we do not have a stated day on which to worship God, are we likely to worship him at all?
4. Do you think our moral training would be neglected if we did not have the Sabbath day?
5. Why are we commanded to keep the Sabbath day holy?
6. What Jewish practise made it easy for Jesus and the disciples to walk through the fields?
7. Did the disciples violate the fourth commandment? Why not?
8. What kind of work is lawful to do on the Sabbath day?
9. Were the priests who "profaned" the temple doing necessary work?
10. Why was Jesus greater than the temple?
11. Has the lawgiver the right to interpret the laws which he has given?
12. May we miss the spirit while holding to the form of Sabbath observance?

### DISCUSSION TOPICS

1. The Sabbath before the time of Moses.
2. The propriety of Sabbath laws.
3. Household observance of the Sabbath. W. W. L.



## Lesson Illustration

A little girl who had been struggling with the effort to commit to memory the Ten Commandments was told by her mamma to write them. When she brought the result of her effort for inspection she had written, "Remember the Sabbath day to keep it wholly." Her mamma said, "Don't you know how to spell better than that? The word should be 'holy,' not 'wholly.'" Grandma was sitting by and, taking in the situation, said, "Maybe the child has not made such a great mistake. At least her idea of 'holy' is preferable to that of many who think they keep the Sabbath if they go to church in the morning and spend the rest of the day feasting, lounging, visiting, or in recreation." In this day of so much looseness in Sabbath observance let us remember to keep the Sabbath WHOLLY holy. The sad results of failing to keep God's laws are not always at once apparent. God does not always say, "Now I am punishing you for breaking the Sabbath," when his holy day is ignored. The dire physical results of a continually violated Sabbath come slowly; the spiritual results are more immediate.

J. H. W.

## One Missionary Minute

At a little inland point in the Cameroun country of West Africa, Sunday is the outstanding day of the week. At daybreak the beating of a great drum resounds for miles around through the forest, telling the people that it is the Sabbath day, and that every one must cease his labors and come to worship. Long before the hour of service the crowd begins to gather in a little bark church which serves as a school during the week. Many inland towns, and coast towns as well, in America might well learn a lesson from these black skinned folk and their regard for the Sabbath day and their adherence to the principle of Sabbath observance.

C. T. B.

## Sidelight from Science

### A SABBATH FOR THE UNIVERSE

A scientific magazine article discusses the destiny of the universe. Our universe, we are told, begins as a rotating sphere of gas. This becomes flattened by its rotation. In the course of ages eruptions throw out solid materials from within, and great streamers take the shape of spiral arms. At last stars appear on the rim and after ages the gas has been entirely transformed. When the spiral arms disappear there is left a vast swarm of separate stars—a universe. Then some of the stars may wander away from the parent universe, we are told, but most of them will stay and die. Finally the entire universe will be a mass of embers. Such is one scientist's speculation about the development and the end of the physical universe. Now read Matt. 24: 29; 2 Peter 3: 10-12; Rev. 6: 12-14; 8: 10, 11; 21: 1. And so shall the universe cease from its present form of activity.

J. M.

## Practical Applications

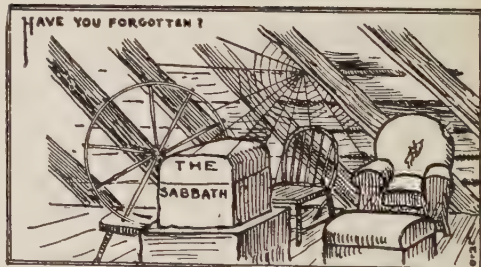
**The Sabbath a necessity.** The law of the Sabbath has its foundation in natural law. Physicians and large employers of labor testify that men and animals can do more and better work in a year if they rest one day in seven than if they work continuously. Students, lawyers, and business men declare the Sabbath a mental necessity. Gladstone said, "Sunday is a necessity for the retention of a man's mind and of a man's frame in a condition to discharge his duties." The culture of man's moral and religious nature, which is closely allied to the work of the church, requires such a day. Without it the church would be hopelessly crippled. An author says, "All experience proves that a Sabbathless community is a godless, immoral, and, generally, a thriftless community."

**Sabbath observance.** The loyal Christian looks upon this as both a privilege and a duty. Amid the pressure of professional life, the busy run of commercial enterprise, the irksome grind of the factory, or the heavy toil of the farm, it is a delight to turn aside once a week for physical and mental rest and spiritual uplift. The quickening influence of the Holy Spirit in saving, sanctifying grace makes one thoroughly conscientious in observance of the day as holy unto the Lord. While Christ opposed the unreasonable rigor of the Pharisees in their interpretation of the Sabbath law, he contended for freedom to perform works of necessity or of mercy only.

**The American Sabbath.** Our forefathers incorporated their high ideals of the Sabbath into civil law. This, with the social and religious sanctity surrounding the day, has come down to us as a tower of strength, a distinguishing national mark. The European and Asiatic influx of the last thirty years and certain commercial interests, especially the movies, threaten this bulwark of our national prosperity. Whoever, by example or otherwise, would weaken regard for the Sabbath is weakening one of the pillars of our democracy and putting a stumbling-block in the way of the spread of Christianity.

A. J. D.

## The Lesson Picture



Broken and discarded pieces of furniture are often stored in the attic under the rafters where they are soon forgotten. Has the Sabbath, too, been discarded?

## The Senior and Adult Classes

**INTRODUCTION.**—The Sabbath is an institution of great antiquity. It existed before the Mosaic law was given. See Exod. 16: 23. The Christian Sabbath perpetuates the essential features of the Mosaic institution, but usually in a less legalistic spirit, and with an emphasis on Christian worship. Early Christian writings prove beyond question that Sunday instead of Saturday was observed as the day of Christian worship in commemoration of the resurrection. Hence it was called "the Lord's day" as in Rev. 1: 10.

**THEME.**—The Lord's Day in Modern Life.

**I. THE LORD'S DAY A DAY OF REST.**—A day of rest is needed today as much as ever. Does modern high tension make it more essential? Discuss the benefits derived from a weekly rest. Consider what would be the fate of the church and of true religion if there were no such day. Discuss attempts to break down the Sabbath and commercialize Sunday. Are sports proper on the Sabbath? Examine Isaiah 58: 13, 14.

**II. THE LORD'S DAY A DAY OF WORSHIP.**—It was so observed even in the days of the apostles. See Acts 20: 7; 1 Cor. 16: 2. A day set apart for worship should be a delight and a privilege. Aside from church attendance one should spend time in prayer and Bible study, and the reading of religious books and papers. Avoid wasting time on Sunday. Suggest and discuss plans for spending the day profitably. When a definite plan is not made for spending the active hours of the day the lack of certainty breeds an unrest which is apt to result in doing the wrong things. The responsibility is upon the heads of the house.

B. L. O.

## The Intermediate Class

**TOPIC.**—Keeping the Lord's Day.

**AIM.**—To show how to use the Sabbath profitably and properly.

**APPROACH.**—Ask different pupils what they do on Sunday. Commend worthy activities they may mention. Ask if the day becomes tiresome. If so, suggest that it is because they are thinking about things they can not do on Sunday, rather than planning and doing things that are interesting and profitable.

**LESSON.**—We should keep the Lord's day by ceasing from our work and sports and study of school lessons. We should attend Sunday-school and church services. Sunday is a good day to read Sunday-school papers and books from the Sunday-school library. Missionary books are fine and interesting. So are Bible stories. Make some Bible scrap-books. Cut out pictures from magazines that illustrate Bible texts and paste them in a big note-book with the Scripture passages below them. Get the older folk to think of verses that fit. What other things can you think of to do on Sunday?

**TRUTH.**—Sunday may be observed profitably and yet be a delight.

**APPLICATION.**—Try to make this Sunday the best you have yet known.

B. L. O.

## The Junior Class

**TOPIC.**—God's Day, Sunday.

**AIM.**—To learn something of the joy and blessing of keeping Sunday in God's way.

**APPROACH.**—The things God has placed about us are made to fit some need within us—light for the eye, sound for the ear, air for the lungs. Since God gave us the Sabbath there must be a need for it.

**LESSON.**—God intended fruit and grain to be a blessing. Men often make alcohol from them and in that way they become a curse. God intends fire to heat our homes and cook our meals, but if it gets beyond our control it may destroy our home. God intended Sunday to be a blessing. Too many misuse it and make it a curse. God meant it for a day of rest for our bodies. When we work or when we turn it into a day of pleasure seeking we defeat what God's wisdom and love meant for our good. God meant it for a day of worship, of communion with him. When we fail to attend church, when we spend the day in fun making, or when we read the daily newspapers, we are not getting the blessing God wants us to have. Resting, reading good books, attending church, taking flowers or Sunday-school papers to the sick and the suffering—such things make the Sabbath a blessing.

**TRUTH.**—The Sabbath rightly spent will be our happiest and most helpful day.

**APPLICATION.**—"A Sabbath well spent brings a week of content."

W. A. H.

## The Primary Class

**TOPIC.**—God's Day, Sunday.

**AIM.**—To show that we should keep God's day holy.

**PREPARATION AND LESSON.**—Ask the children why they like Sunday better than any other day of the week. They do not have to go to school, their fathers do not have to work but can be at home with them, they can go to Sunday-school and church, etc. How did Sunday begin? Who started it? Go back to the story of creation and tell simply how God worked for a week. On one day he made the world; on another, he made the animals, etc. He managed to get everything done in six days. Then he had the seventh to rest. If God needs one day to rest, how much more do we need it. After that, people set aside a day of rest each week, and they grew more and more particular about it all the time. So when Jesus was on earth, people thought it was wrong to do anything except to go to church. You remember how Jesus healed the man with the withered hand in church one Sunday. The people there thought it was a dreadfully improper thing to do and they were angry with Jesus. But Jesus said it was never wrong to do good on the Sabbath day. And it is not wrong to do necessary things, but we must remember that it is God's day, and try to please him.

**TRUTH.**—Remember the Sabbath day to keep it holy.

**APPLICATION.**—We should spend God's day in ways pleasing to him.

F. B. L.



## LESSON XII

Home Readings for week, Monday, March 18, to Saturday, March 23.

M. Stewardship of self. 1 Cor. 9:16-26.  
 T. Stewardship of substance. 2 Cor. 9:6-15.  
 W. Stewardship of service. Luke 10:25-37.

T. The right use of wealth. 1 Tim. 6:11-19.  
 F. The great commission. Matt. 28:16-20.  
 S. Christian missions in action. Acts 14:8-18.

**Stewardship and Missions.**—Gen. 12:1-3; Deut. 8:17, 18; Jonah 3:1-10; Mal. 3:7-12; Matt. 28:18-20; Acts 1:6-8; 13:1-3; 26:12-20; Rom. 1:14-16; 1 Cor. 16:2; 2 Cor. 8:1-15; 9:1-15.

Printed Portion: Acts 1:6-8; 2 Cor. 8:1-9. Devotional Reading: Psalm 96:1-8.

(Memory Verse, 2 Cor. 8:9)

Acts 1:6-8

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Is'ra-el?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Je-ru'sa-lem, and in all Ju-dæ-a, and in Sa-mar'i-a, and unto the uttermost part of the earth.

2 Cor. 8:1-9

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia:

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and

beyond their power they were willing of themselves:

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Inasmuch that we desired Ti'tus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Je'sus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

**Golden Text.**—It is required in stewards, that a man be found faithful. 1 Cor. 4:2.

**Practical Truth.**—A true giving of one's self always includes one's substance and one's service.

**Topic.**—Stewardship of Self, Substance, and Service.

**Outline.**—I. Two Old Testament missionaries. II. Robbing God. III. The great commission. IV. Paul's missionary call and service. V. New Testament giving.

**INTRODUCTION.**—1. Who is a steward? The word means a head-person, manager, or overseer. Hence, one who manages affairs for another. When man was created he was made steward over God's things on the earth. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28). God says, "Every beast of the forest is mine, and the cattle upon a thousand hills. . . . The world is mine, and the fulness thereof" (Psa. 50:10, 12). "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:3). All earthly things are the property of God: man is only a steward using them, according to God's will.

2. Christian ministers are stewards of God over his church or family. "For a bishop must be blameless, as the steward of God" (Titus 1:7). Paul wrote to the Corinthians, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:1, 2).

3. All believers in Christ are stewards. It is their duty to minister the benefits of the gifts and graces of the gospel to others; not only to those near at hand, but to the world. Peter wrote, "As every man hath received the gift, even so minister the same one to another, as

good stewards of the manifold grace of God" (1 Peter 4:10). The Savior charged this duty upon his disciples when he commanded them to go into all the world and make disciples of all nations. All missionary activity is simply discharging the duty of stewardship. C. E. H.

**COMMENTARY.**—I. TWO OLD TESTAMENT MISSIONARIES (Gen. 12:1-3; Jonah 3:1-10).

**Gen. 12:1-3.** Abraham was given a definite call by the Lord to service. Obeying the call meant leaving his own city and land, his father's house, and his relatives, to go to a distant, strange land. The recompense would be: 1. He would become a great nation in natural posterity and in spiritual descendants. 2. He would be blessed with wealth and with spiritual good. 3. His name would become great. 4. He and his descendants would be a great blessing to mankind.

**Jonah 3:1-10.** Jonah was sent to the great, wicked city of Nineveh to preach God's judgments. The whole population from the king down put on sackcloth and fasted and prayed and turned from all their evil ways.

II. ROBBING GOD (Deut. 8:17, 18; Mal. 3:7-12). **Deut. 8:17, 18.** Before Moses died he told the Israelites of the great wealth they would possess. But he warned them against the sin of thinking that "My power . . . hath gotten me this wealth." It is God "that giveth thee power to get wealth." **Mal. 3:7-12.** In Malachi's time a curse was upon Israel and God told the people it was because they had robbed God by withholding the tithes which they had been told must be given to the Lord. If they would



recognize God's claims and restore the tithe, abundant blessings would come again.

III. **THE GREAT COMMISSION** (Matt. 28: 18-20; Acts 1: 6-8). **Matt. 28: 18-20.** Before Jesus ascended he indicated his plan for evangelizing the world by commanding those who had been with him to go into all the world and preach his gospel, and baptize. He assured them that he would be with them in all their work to the end. **Acts 1: 6. were come together**—It proved to be the occasion of the ascension. **wilt thou at this time restore the kingdom**—Jesus had taught concerning the kingdom, but the disciples had never understood about the time of the restoration of the temporal phase of the kingdom. **7. not for you to know the times**—The time was not then, and has not been since, revealed.

**8. ye shall receive power**—No one is so unwise as to think that the humble peasant disciples of Jesus could have made any headway in their own power against the pagan religions of the world or against the religion of their own nation. The task would require power from above. This, Jesus promised. **the Holy Ghost is come upon you**—This would be a definite experience. **ye shall be witnesses**—The power mentioned would make their witnessing effective in winning men for the kingdom. **Jerusalem . . . unto the uttermost part**—The witnessing should begin where they were at once and extend in widening circles until the farthest territory had been reached.

IV. **PAUL'S MISSIONARY CALL AND SERVICE** (Acts 13: 1-3; 26: 12-20; Rom. 1: 14-16). **Acts 13: 1-3.** The leaders of the church at Antioch fasted and prayed for the work. As they did so, the Holy Ghost told them to send Paul and Barnabas out as missionaries. The orders were obeyed. **Acts 26: 12-20.** In telling King Agrippa of his conversion, Paul said that Jesus appeared to him and told him that he was to be a messenger to the Gentiles to open their eyes and to turn them from the power of Satan unto God. **Rom. 1: 14-16.** Paul considers himself a debtor to all nations and all classes to give them the gospel which is the power of God unto salvation.

V. **NEW TESTAMENT GIVING** (1 Cor. 16: 2; 2 Cor. 8: 1-15). **1 Cor. 16: 2.** Giving in proportion to income and making the contribution on Sunday is advised. **2 Cor. 8: 1. do you to wit**—Remind you. **grace of God bestowed on the churches**—The spirit of giving which the churches of Macedonia had is called a "grace" bestowed upon them. **2. abundance of their joy and . . . deep poverty**—The Macedonian churches were very poor but very happy. **the riches of their liberality**—They were not limited in their giving by anything except their ability.

**3. to their power . . . and beyond**—The grace of giving was so joyous that they would go even beyond their ability. **4. praying . . . that we would receive the gift**—Paul did not plead for money; they entreated him to receive it. **ministering to the saints**—The offering was for the poor

in Jerusalem where real want had developed.

**5. first gave . . . selves to the Lord**—The secret of their liberality was that they had first wholly consecrated themselves to the Lord. **6. also finish in you the same grace**—Paul had been citing the example of the Macedonians in his appeal to the Corinthians. **7. as ye abound in every thing . . . abound in this grace also**—Other graces possessed can not make up for the lack of liberality.

**8. prove the sincerity of your love**—Consecrated giving is the acid test. **9. ye know the grace of our Lord**—The liberality of our Lord Jesus. **10-15.** It is not enough to declare a willingness to do, and then fail in performance. Willing giving is accepted according to what one has. The object of giving for charity is to eliminate the chasm between abundance and great poverty.

**PLAIN TEACHINGS.**—Both men and money are needed to do God's work in the world. It sometimes seems easier to get men than money. Every person must give himself in some manner to God's work; with some it is more in the form of money and with others more in the form of personal service. In the Old Testament, giving was legally exacting; in the New Testament it is a joyous grace. As grace transcends law, so Christian giving should exceed the law of the tithe. One great motive in all giving should be a recognition of God's ownership of all wealth. We are only stewards of all we possess.

## QUESTIONS

1. What is one reason why God blesses or enriches his people? Gen. 12: 2.
2. How do men wrongfully take credit to themselves for what they possess? Deut. 8: 17.
3. What Old Testament prophet was sent as a foreign missionary to a great city? Jonah 3: 1, 2.
4. In what way did the Jewish people rob God? Mal. 3: 8.
5. What is the effect of withholding from God?
6. What is the New Testament rule of giving? 1 Cor. 16: 2.
7. Is it best for us, as for the apostles, that we can not see the future? Acts 1: 7.
8. What did the apostles need to qualify them for effective witness-bearing?
9. Do you think faithful witness-bearing is still an effective way of preaching Christ?
10. Why does Paul attribute the liberality of the Macedonians to the grace of God?
11. Is a steward the independent owner of goods entrusted to him?
12. What Scripture teaches us that we should give ourselves as well as our gifts to the Lord? 2 Cor. 8: 5.

## DISCUSSION TOPICS

1. The missionary spirit in the Old Testament.
2. Systematic giving.
3. Liberality as a Christian grace.
4. The sin of withholding. W. W. L.

## Lesson Illustration

A worthy beggar asked alms of an honorable lady. She gave him six pence, saying, "That is more than ever God gave me." "O madam!" said the beggar, "you have abundance, and God hath given you all that you have; say not so, madam." "Well," said the lady, "I speak the truth; for God hath not given, but lent unto me what I have, that I may bestow it upon such as thou art." She was a good steward. Dr. Lorimer once asked a man why he did not join the church. The reply was that the dying thief did not join the church and he was saved. "Well," said Dr. Lorimer, "if you do not belong to the church you support missions?" "No, the dying thief did not support missions; and wasn't he saved?" "Yes," said the minister, "I suppose he was. But remember, he was a dying thief and you are a living one." That man was no steward at all. J. H. W.

## One Missionary Minute

Four years after hearing the gospel for the first time, a Filipino was wonderfully converted. He at once became a zealous worker. Soon after, he took up a homestead, cleared the forest, and planted it to cocoanut trees. He has added other land and trees until now he has five thousand, many of which are bearing well. He has no children and he and his wife are spending a large part of their income in the promotion of the Lord's work. These Christians early learned the joy of stewardship. Stewards do for God what God can not do, or at least what God does not do, for himself. "Stewardship is the soul of religion."

C. T. B.

## Sidelight from Science

### JAPAN'S BIG PROBLEM

In Japan there is only a quarter acre of crops per person, and practically no pasture.

On 15,000,000 acres of crop land, an amount about equal to the state of South Dakota or Oklahoma, Japan is producing most of the food required by 60,000,000 people. Nowhere else is agriculture so intensive and so efficient in the utilization of land. The possibilities of production are more closely approached, probably, than in any other country of the world. Japan will be the first modern nation, self-governing, and provided with the panoply of science, to face the issue between food supply and population in all its stark severity. If Japan solves this problem satisfactorily, she will have shown the way which other nations will soon be grateful to follow, and will have made the greatest contribution which any nation can make to the physical welfare of the world. The day when the problem will become acute in America may seem far away; but our prodigality in dealing with our natural resources will hasten its coming.—Adapted from Dr. O. E. Baker.

J. M.

## Practical Applications

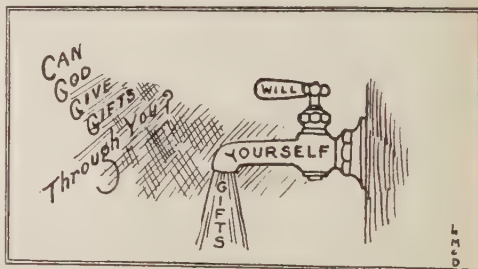
**Stewardship of self.** Man is not his own. Paul said to the Corinthians, "Ye are not your own; for ye are bought with a price" (1 Cor. 6: 19, 20). As such stewards, we must give ourselves to God and the church. It is written of the churches of Macedonia that they "first gave their own selves to the Lord" (1 Cor. 8: 5). It is not enough to discharge certain specified religious duties. They must be expressions of warm, earnest, whole heartedness, radiant with soul delight. There must be the pulsations of living personality. Whatever flows from the heart only, is a stewardship of self.

**Stewardship of substance.** All substance is God-created. Man can only use it. This he may do by changing its form, location, and association. But even in these changes a person gets some good from the labor of others. We can neither create nor destroy substance; simply change it. Then, as good stewards, we will "render unto God the things that are God's, and to Cæsar the things that are Cæsar's." This can be done by generous contributions to promote the interests of the church, local and missionary, the institutions of charity and benevolence, and other agencies for the welfare of society. "Freely ye have received, freely give," should be the spirit of giving. When giving is done grudgingly it only shows that the giver has not yet understood the real principle of stewardship. One acts selfishly over those things that one thinks are one's own. If we recognize our material things as belonging to God, selfishness has nothing to work with.

**Stewardship of service.** There are benefits derived from personal service that can not be rendered by money or other substance. No service of a hired nurse can equal that of a true mother. Service may be direct or indirect. In either case, it is of value. One shoe cobbler cobbled shoes and supported the family of another cobbler while the latter gave himself to missionary work. One was qualified and the other was not. That loving service was more valuable than the money it earned. He who serves God and his fellow man, serves himself in the largest degree.

C. E. H.

## The Lesson Picture



Whether or not the world is refreshed with gifts from us depends upon our will.

## The Senior and Adult Classes

**INTRODUCTION.**—Stewardship and missions have both received emphasis in recent years, and rightly so. They go hand in hand. Stewardship of self, service, and substance is necessary to carry on the great missionary enterprise.

**THEME.**—Stewardship of Self, Service, and Substance.

**I. STEWARDSHIP OF SELF AND SERVICE.**—This involves a dedication of ourselves to God to be used by him in any way he chooses. For Paul and most of the apostles it meant toil and hardship and death. Consider the various kinds of service to which God calls people today. Sometimes people have been definitely called to be Sunday-school teachers. Do not despise the humbler forms of service. We should consider what we can do to meet the needs about us.

**II. STEWARDSHIP OF SUBSTANCE.**—From the Bible standpoint we possess, but do not absolutely own, the things we call ours. See Lev. 25: 23; Psa. 24: 1; 50: 10-12; Hag. 2: 8. The only fitting acknowledgment of God's ownership and our stewardship is the setting apart of a portion of our income for the cause of God. Such an acknowledgment makes unnecessary questionable ways of raising money for the church.

**III. CHRISTIAN MISSIONS.**—Discuss various motives for missionary work. Has the church done its duty along this line in past centuries? The modern missionary movement is comparatively new. Briefly review the achievements during the past century.

B. L. O.

## The Intermediate Class

**TOPIC.**—What It Is to Be a Christian Steward.

**AIM.**—To make clear our responsibility as stewards.

**APPROACH.**—The word "steward" is not used as much today as it once was. It was chiefly applied to overseers of servants and domestic affairs. We may say a steward is one to whom something has been entrusted, and who must give an account. Were any of you ever stewards?

**LESSON.**—1. We ourselves and all that we have belong to God, because he has created us and everything about us. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psa. 24: 1). All our abilities are a gift from God. Discuss our utter dependence upon him for food and other physical necessities. 2. We should acknowledge the fact that we are stewards by asking God to take us and use us as he wills. See Rom. 12: 1. Young people should ask God to direct regarding their life work. Also we all should form the habit of setting apart a portion of whatever income we receive for the church. It is fitting that this should be one-tenth.

**TRUTH.**—We are all stewards of our possessions and of our abilities.

**APPLICATION.**—From this time let us live as those who must give an account.

B. L. O.

## The Junior Class

**TOPIC.**—Love Gifts for God.

**AIM.**—That we may see how much more joy there is in giving than in receiving.

**APPROACH.**—A fruit tree that produces no fruit is cut down. An engine which could pull only itself would be sent to the scrapyard. The value of the engine is measured by the amount it can pull.

**LESSON.**—Everything that does God's will is continually giving. The sun gives light, heat, and color. Trees give shade, protection, fruit, wood. Flowers give beauty and fragrance. Bring out Bible accounts of giving and note how God is always pleased to bless the giver. The widow who fed Elijah. The lad who gave the five loaves and two fishes. The widow and her mite. Mary and the box of ointment. Call attention to the fact that Christian lands give most. They build homes for orphans and old people, hospitals for the sick, and provide relief for the poor. The great Red Cross Society, and other organizations for relief are found in Christian lands. No selfish person is ever satisfied. To give a child everything it wants is sure to encourage it to grow up selfish, unhappy, and dissatisfied. The happiest people are those who continually give.

**TRUTH.**—It is more blessed to give than to receive.

**APPLICATION.**—Freely ye have received, freely give. W. A. H.

## The Primary Class

**TOPIC.**—Love Gifts for God.

**AIM.**—How can we show our love for God?

**PREPARATION.**—Have a pretty box or little basket to take the class collection in. Make simple little boxes out of water-color paper which comes in pads or by the sheet at stationers or drug stores. It is in white and colors. Or if you prefer, make colored envelopes instead. At the close of the lesson, when you have aroused the missionary zeal of the class, give each pupil a box or envelope and ask him to see how many pennies he can put in it by the following Sunday. Tell the pupils that you are going to ask them how they got the pennies. The sum raised should go to some definite missionary cause that the children have had some part in choosing.

**LESSON.**—God gives us all the blessings of life. He gives us health and strength to earn money. He puts it into people's hearts to help us and be kind to us. He watches over us and protects us. Don't you think we ought to love him? Jesus told his helpers that they should go and tell about him to all the people in the world so everybody would know of his love and would live good lives. We can not all go away to foreign lands to be missionaries, but we can help others to go by giving our money to send them. We have so much; don't you think we ought to give something to help God?

**TRUTH.**—God loveth a cheerful giver.

**APPLICATION.**—I can show my love to God by giving to advance his kingdom. F. B. L.



## LESSON XIII

Home Readings for week, Monday, March 25, to Saturday, March 30.

M. The empty tomb. Matt. 28:1-10.

T. Victory over the grave. 1 Cor. 15:50-58.

W. Faith removing doubt. John 20:11-18.

T. Our resurrection assured. 1 Thess. 4:13-18.

F. The Father's house. John 14:1-10.

S. At home with the Lord. 2 Cor. 5:1-10.

**The Future Life (Easter Lesson).—Matt. 25:31-46; Mark 12:26, 27; Luke 24:1-12; John 14:1-6; 1 Cor. 15:3-20, 50-58; 1 Thess. 4:13-18; Rev. 22:1-5.**

Printed Portion: Luke 24:1-12; John 14:1-6. Devotional Reading: Psalm 23.

(Memory Verses, Luke 24:6, 7)

Luke 24:1-12

1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Mag'da-lene, and Jo-an'na, and Mary the mother of James, and other wo-

men that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre: and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

John 14:1-6

1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thom'as saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

**Golden Text.**—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2:10.

**Practical Truth.**—Christ has prepared a place for those who will prepare for it.

**Topic.**—Our Ground of Hope for the Future.

**Outline.**—I. The resurrection of Jesus. II. The resurrection of the body. III. The judgment. IV. The rapture. V. The heavenly mansions.

**INTRODUCTION.**—I. Jesus' preview of his resurrection. There was no chance or uncertainty in Jesus' life. He came to complete a well-arranged program. It seems that Jesus in his form as Son of man laid aside some of the things that were his by nature, when he for our sakes "became poor." But whatever he laid aside, he did not lay aside his knowledge of the program he came to fulfill. He knew that his death on the cross was one item on the program. He also knew in advance that there would be a resurrection. He knew that as the associate of God the Father in creation he was the Lord of life. Life is a greater term than death and includes it. Life is not a fact of death; death is only one fact of life. So, because life is greater than death, and Jesus was "the life" itself, he knew there would be, because there must be, a resurrection of his body. Death could not possibly hold its Master. Jesus talked freely with his disciples of the rising again that would follow his death (Matt. 16:21; 17:23; Mark 8:31; 9:31; Luke 9:22). Such was Jesus' preview of the resurrection. He knew that he would rise again by the same token that he knew himself to be the Son of God.

2. Our preview of our resurrection. We can not know in advance about our life beyond in the same manner that Jesus knew of his coming resurrection. Life and knowledge were original with him; our life and our knowledge are bor-

rowed from him. Whatever may be the value of the argument from the universal instinctive desire for the future life or from any other natural source, our real knowledge concerning it comes by inspiration from God. Jesus' teachings about returning to take us with him to his Father's house is positive guarantee of eternal life; and the resurrection of his body as the "first fruits" of a general resurrection guarantees the restoration of our bodies in an immortal condition. This knowledge borrowed from Jesus is sure and satisfying, for he is the very body of truth itself concerning this and all other things. Our comfort then in this matter depends upon the degree of our trust in Jesus.

**COMMENTARY.**—I. THE RESURRECTION OF JESUS (Luke 24:1-12; 1 Cor. 15:3-20). **Luke 24:1. very early in the morning**—John says "it was yet dark." **they came unto the sepulchre**—They came to complete the embalming of Jesus' body. **2. found the stone rolled away**—The great stone which had been placed against the opening into the tomb. Matthew says an angel took the stone away (28:2). **3. found not the body**—The exact hour when Jesus left the tomb is not known.

**4. were much perplexed**—They had forgotten Jesus' promise that he would rise again. **two men stood by**—John says they were two angels (John 20:12). **5. were afraid, and bowed down their faces**—They were startled as they recognized that they were in the presence of heavenly messengers. They would not have bowed down as they did before ordinary men. **6. he is . . . risen**—Jesus himself would soon prove this

truth. **remember how he spake**—More than once Jesus had plainly foretold his death and resurrection (Matt. 16: 21; 17: 23; Mark 9: 31; Luke 9: 22).

**7. Son of man**—Jesus applies this name to himself eighty times. It is his racial name, as Son of David is his Jewish name and Son of God, his divine name. **8, 9. told all these things**—The empty tomb, the angel's message, and the memory of Jesus' promise of a resurrection. **10. Mary Magdalene . . . and other women**—These women, some of whom Jesus had healed of evil spirits, seem to have been more devoted to Jesus than the Eleven. **11. words seemed to them as idle tales**—The unbelief of the disciples proves that they could not have had any part in the removal of the body to simulate a resurrection. **12. Peter . . . beheld the linen clothes**—Later in the day Peter saw Jesus himself.

**1 Cor. 15: 3-20.** Paul speaks of having "received" the facts and the doctrine of the death and resurrection of Jesus. This was probably a part of the personal revelation of Jesus to Paul. The faith of Christians is based upon the fact of the resurrection.

II. THE RESURRECTION OF THE BODY (Mark 12: 26, 27; 1 Cor. 15: 50-58). **Mark 12: 26, 27.** God is the God of the living. But he is the God of Abraham and Isaac and Jacob; therefore those patriarchs must now be living, in another realm. **1 Cor. 15: 50-58.** Our bodies will be raised incorruptible and immortal, since corruptible flesh and blood can not inherit the future life. When this change has taken place in the body, there can be no death and no grave.

III. THE JUDGMENT (Matt. 25: 31-46). At the coming of the Son of man a judgment will be held in which there will be a separation into two classes according to character. This separation is permanent. Rewards and punishments will be meted out according to works.

IV. THE RAPTURE (1 Thess. 4: 13-18). At the resurrection when the Lord comes in glory the saints who are then living will not take precedence over those who have died. The dead in Christ shall rise first, and they, together with the resurrected ones, shall be taken up from the earth to be forever with the Lord.

V. THE HEAVENLY MANSIONS (John 14: 1-6; Rev. 21: 1-5). **John 14: 1. let not your heart be troubled**—By the crucifixion about to take place. **ye believe in God**—As the Sovereign of the universe. **believe also in me**—As one with God. None of his plans can ultimately fail. **2. in my Father's house**—The heavenly world from which the Son came and to which he returned. **many mansions**—In the land of the immortals there are no restrictions of space. **if . . . not. . . I would have told you**—I would not have allowed you to believe that eternal life awaited the faithful if it were not so. **to prepare a place**—My whole life has been for you; my death is to be for you; and my going away is to be for you.

**3. I will come again**—As his bodily presence was to be taken away, so it is to be restored again. **receive you unto myself**—

The second coming of Jesus is not to be in humility, but in power. **4. whither I go ye know**—Jesus had told of his death and resurrection and what it meant. **5. we know not**—Had not fully comprehended.

**6. I am the way**—No man has access to God or to the heavenly mansions except through the death of Jesus. **the truth**—Jesus himself and his teachings were the most perfect revelation the world ever has had or can have about the future life. **the life**—Jesus is more than the source of all life; he is the very being of life.

**Rev. 21: 1-5.** In John's preview of the heavenly mansions he saw the heavens and the earth made new. The new capital city came from the hand of God, as beautiful and attractive as an adorned bride. God dwelt immediately in the midst of men, and all elements of sin and sorrow were forever banished—tears, death, crying, and pain.

PLAIN TEACHINGS.—The faithful watchers with Jesus through the dark hours of his seeming defeat were rewarded with resurrection joys. So shall it be again. Jesus' resurrection and his teachings about his "Father's house" are the open window through which we look into the future. The Lord knows the incompleteness of our earthly home. The Father's house will be open to those only who believe in the Father and in the Son equally. God's moral law, as well as his natural law, requires an accounting. The publicly drawn line of division appearing at the judgment exists now, only it is not always apparent. We are saved by grace, but heavenly rewards are based upon our works. Very small deeds count in making up a life's record.

QUESTIONS

1. What does Jesus say about the continued existence of Old Testament saints? Mark 12: 26, 27.
2. What question troubled the women as they were on their way to the tomb? Mark 16: 3.
3. What are some stones of difficulty in the way of our finding Jesus that will be rolled away if we earnestly seek him?
4. What may we learn from the fact that Mark speaks of the angel as a young man?
5. What proof have we that Jesus rose with the same body that was laid in the tomb? Luke 24: 39.
6. What precautions did the soldiers take to prevent the body of Jesus being stolen away? Matt. 27: 62-66.
7. What is meant by the expression that Jesus has become the "first fruits of them that slept"?
8. What does the idea of home suggest as to the real nature and joys of heaven?
9. In what sense is Jesus the only way to God and heaven?

DISCUSSION TOPICS

1. Immortality in the Old Testament.
2. The seed as an illustration of the resurrection.
3. Heavenly reward an incentive to present service.

W. W. L.

## Lesson Illustration

God has filled all nature with emblems of the resurrection. What is night but the death of day? What is morning but the resurrection from the shades of darkness? In winter we see dead leaves wherever we go. Winter is the death of the year. Spring is a glorious resurrection with new life and beauty everywhere. The insects give their evidence. Follow some of them through different states—a crawling worm, an apparently dead cocoon, an emerging butterfly, striking in its beauty. Look at the unsightly seed, root, or bulb without any sign of life, being buried in the earth. The plant springs up, buds, blossoms, bears fruit and fragrance. A resurrection indeed. Do you believe in these resurrections of nature? Why, then, should it be thought a thing incredible that God should raise the dead? God's work is all one. The whole universe and its operations are his handiwork. Any single part of it is beyond human power to perform or to fully understand.

J. H. W.

## One Missionary Minute

It is said that in no other part of the world can a greater mixture of races and colors be found in united worship on Easter morning than in Honolulu. On the side of an extinct volcanic crater a service is held at sunrise. Thousands of Christians of all nations, creeds, and classes attend. Some ascend part of the way in automobiles, others toil up the rocky paths in bare feet.

"Sing, soul of mine, this day of days,

The Lord is risen.

Toward the sunrising set thy face,

The Lord is risen.

Behold he giveth strength and grace;

For darkness light; for mourning praise;

Arise, O soul, this Easter day!

Forget the tomb of yesterday!

For thou from bondage art set free;

Thou sharest in his victory,

And life eternal is for thee,

Because the Lord is risen.

C. T. B.

## Sidelight from Science

### ANCIENT MAN

We in America have not believed, until fairly recent years, there were early human inhabitants here. Three years ago, in a canyon in one of our western states, the explorers found on the rock wall carvings of the dinosaur and other animals of a supposedly ancient order, together with some representing present forms. If we may trust press reports the carvings were ancient and indicated that the carver had seen the things which he depicted. Now we have reports that in the valley of the Niobrara in Nebraska there have been found remains of ancient man along with the remains of animals long since extinct. Many "shaped" pieces of bone (tools) were found also. Similar reports come from Oklahoma. Queer, in the light of modern theory! Seems that man and all these animals were once living here at the same time.

J. M.

## Practical Applications

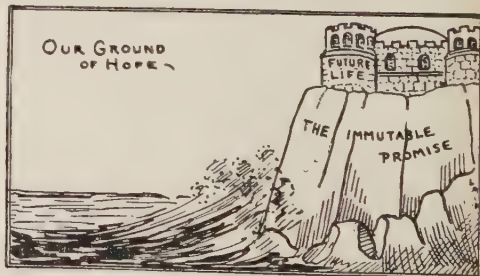
Naturally we associate life with place. We are interested in the location of the heavenly home. Is it on this earth, renovated and renewed? Or, is it in some other place of God's choosing? We have no answers to these questions, but there is clear light on more important matters concerning that home.

**The perfect freedom.** The fact that earthly society is marked by selfishness, envy, and hate makes perfect human freedom here impossible. The society of the heavenly home, according to New Testament teachings, will not be disturbed by any of these things or by any other unholy ambition. In that society perfect love will motivate every interest, and human life will find its first experience of perfect freedom.

**Perfect fellowship.** Jesus prayed for his own that they "might be with me where I am." The place where Jesus dwells is the "Father's house." In John's vision of the "new heavens and the new earth" he saw God dwelling "in the midst" of his people. These things suggest a society forever in the very presence of the Father and the Son. When we are "at home" with them, no temptation can enter to make God's presence seem far away. With no sin to make a real separation and no temptation to make an apparent one, unbroken fellowship with God will be the soul's unspeakable joy.

**Perfect activity.** John said of the heavenly company, "They serve him day and night." God will have work in "his temple," perhaps the universe, for all. It is the "labor" which has pain and disappointment in it, and not happy work, from which men cease at death. One great and good man as he faced death said, "Perhaps over there I shall be able to pursue some lines of knowledge which I have longed to follow here but have not found the time." Another saint near the end of life said, "I do not know what my activities there will be, but I am sure I shall always be at work." Those who enter the future life as friends of Jesus will forever share with him who once said that his very meat was to do God's will, those activities which are the joy of immortal beings.

## The Lesson Picture



The hope of the future life in Christ is even more solid than Gibraltar.



## The Senior and Adult Classes

**INTRODUCTION.**—The belief in and longing for a future life is natural to man. This is a strong reason for its reality. The earliest religions of which we know teach this doctrine, but the non-Christian conceptions of the future are pitifully inadequate. Describe some of them if you can. The teaching given by Christ and the apostles brings certainty and satisfaction, where mere speculation is dim and unsatisfying.

**THEME.**—Our Grounds of Hope for the Future.

**I. THE RESURRECTION OF JESUS.**—Recount the story as given in the lesson. Christ's resurrection is a historic fact that can not be explained away. Discuss some of the evidences of its truth. The fact that Christ rose from the dead and ascended into heaven, with promises that he would return again, shows that he had supernatural power. It is a strong proof that there is a future existence, and that all that Jesus says about it is true. Many theories about the future life are of doubtful worth, but all that Jesus showed us concerning it is to be taken at face value.

**II. THE TEACHINGS OF THE BIBLE.**—These teachings are numerous, especially in the New Testament. 1 Cor. 15 and Rev. 21, 22 are great chapters dealing with this subject. See also 1 Cor. 5: 1-10. The beautiful words of Jesus in John 14 indicate, (1) That the Christian need not be dismayed, even when facing death. (2) That our future abode will be blessed. Discuss the term "mansions." (3) That we shall be in the presence of Jesus himself. Compare Paul's wish in Phil. 1: 23. (4) That our happy future condition is provided and made possible by Jesus, and through him alone.

B. L. O.

## The Intermediate Class

**TOPIC.**—Living Here and Hereafter.

**AIM.**—To impress the class with the reality of a future life.

**APPROACH.**—Ask the class if they believe their loved ones will continue to live after death, and why. The surest ground for our faith concerning the future is what Jesus said about it, and what he did when he rose again and ascended into heaven.

**LESSON.**—Christ was a victor over death. He came forth from the tomb and appeared to so many people that there could be no doubt about it. Name some of these people. He not only ascended into heaven, but repeatedly said he was coming again. Hence he must be living now. Jesus tells us that we all shall continue to live after death. The righteous will be with him in "mansions" made ready. What does Jesus say about the future of the wicked? Examine the portions of the lesson not printed in the lesson helps.

**TRUTH.**—We all shall continue to live somewhere forever.

**APPLICATION.**—In order to enjoy the future blessings Christ promises we must be saved and live righteously now. Repeat the golden text.

B. L. O.

## The Junior Class

**TOPIC.**—The Glad Resurrection Day.

**AIM.**—To learn something of the glad certainty of the resurrection.

**APPROACH.**—A great scientist took mud from the streets of a city and analyzed it. He found it contained water, sand from which glass was made, and carbon of which diamonds are composed.

**LESSON.**—The resurrection of Christ came after the darkest day the world had ever known. It brought the greatest joy and the brightest day the world ever knew. Dwell upon the pleasure and beauty of expanding life. Flowers from seeds and bulbs. Butterflies from caterpillars. Talk of the certainty of the resurrection—from the attempt of the enemies of Christ to secure the tomb, from the great change in the disciples from weakness and despair to joy and courage. Bring out the thought that his resurrection is the assurance of ours. A gentleman in the Alps slipped and fell into a great crevasse. He followed it until he came to an abrupt wall. There was a stream which flowed down the bed of the crevasse and disappeared. He plunged into the cold stream, was in total darkness for a moment, then came out into the sunshine amidst flowers. We need not fear death if we are children of God. Beyond death is a beautiful life.

**TRUTH.**—The resurrection of Jesus is a most certain and joyful event.

**APPLICATION.**—Let us believe in a risen and living Savior.

W. A. H.

## The Primary Class

**TOPIC.**—The Glad Resurrection Day.

**AIM.**—To show the significance of the resurrection of Jesus.

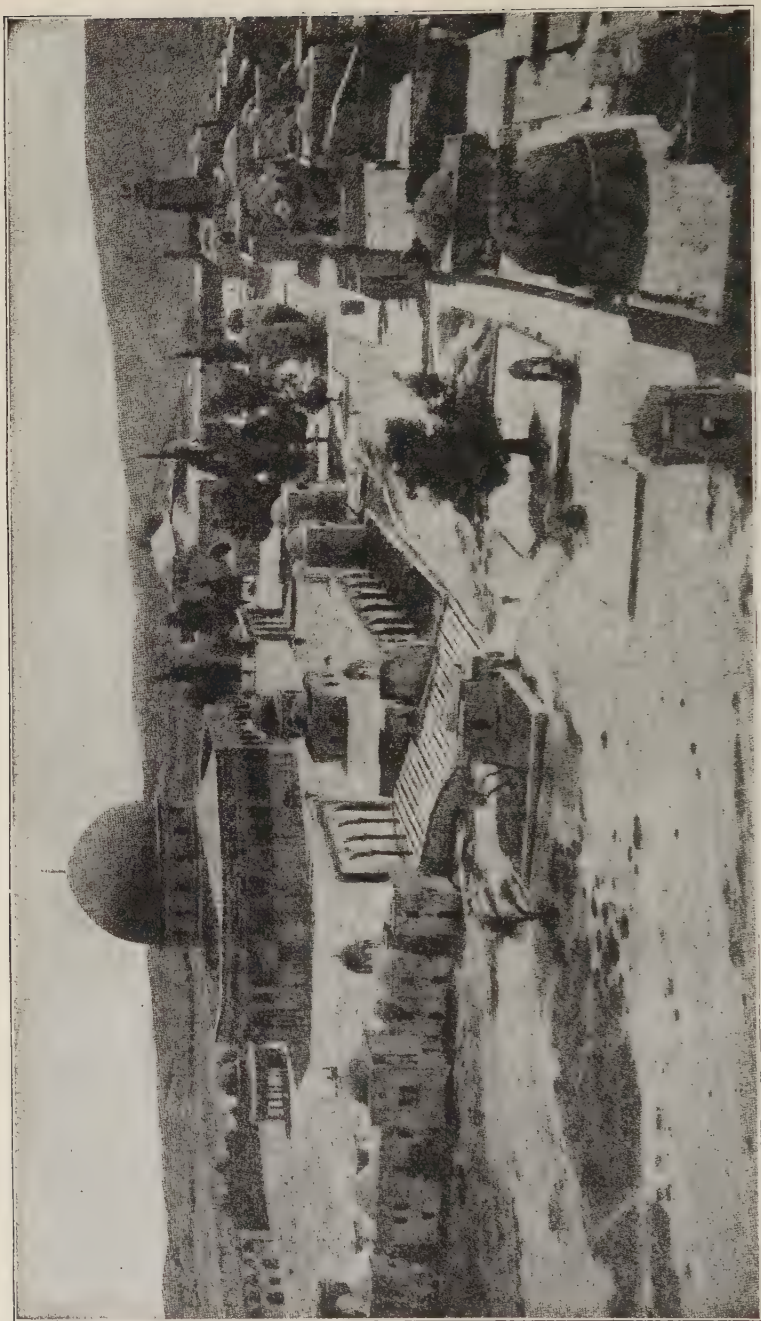
**PREPARATION.**—At this joyful time it is a fine idea to remember your class with some little reminder appropriate to the day. One teacher gave her class picture postcards, colored, showing scenes from the life of Christ. They came from the five and ten cent store and cost one cent apiece. Another gave little cards in the shape of crosses which had verses on them and cost about four cents apiece. You should not think that you are wasting money by using it in these small ways for the class. It may be a bit of sacrifice, but it is worth it, for by it the pupils will realize that you love them enough to spend time and money on them. And if they do not, their parents will, and the results will be more far-reaching than you know.

**LESSON.**—You have introduced in a previous lesson the fact about Jesus' dying for us. Now you can tell the story in detail and bring out the glorious hope of the resurrection. Because he lives, we shall live also. Don't forget to ask for the ways that the money was earned which the children were to bring in this Sunday.

**TRUTH.**—"Now is Christ risen from the dead, and become the first fruits of them that slept."

**APPLICATION.**—Christ died for me; I must live for him.

F. B. L.



This is a fine view of the present site which was the very center of the life and religion of the Jewish nation for more than a thousand years. Three great temples have stood here: Solomon's temple, built about B. C. 1015 and destroyed by Nebuchadnezzar in B. C. 587; Zerubbabel's temple, built about B. C. 520 and torn down to make place for Herod's temple which was begun about B. C. 20 and was destroyed by the Romans in A. D. 70. The building now on the site is a Mohammedan mosque.

# THE PROPHETS AND THEIR WORK

---

The Hebrew prophets were selected men. God called them for their fitness to perform most difficult and important tasks just as he calls special men for special work now. They were men of splendid character who were unselfish to the point of gladly yielding up their lives rather than prove recreant to their duty. Personal ease and comfort were the last consideration with them as their experiences often proved. They were men of high ideals about what the nation should be in its relationship to Jehovah and they were aggressive in forcing their ideals upon the attention of the people. They were men of strong intellect, able to command attention. Most of them were writers as well as preachers.

Above all things the prophets were men who lived in spiritual communion with God. This was essential in their work for they were God's ambassadors to Israel. It was their first and greatest task to save Israel from losing her realization of God. In many great crises Israel was almost swamped by the influence of the low heathen standards and the heathen worship of the nations around them. These influences were powerful and persistent and again and again idol worship became prevalent in the land. At such times the prophets appeared and were the means of saving to the nation her special heritage in God. Only men under a special anointing from God, and who lived in constant communion with him, could do such work.

In fulfilling their spiritual mission the prophets had to attack evil in high places. Generalized preaching to public audiences alone, if indeed they did preach in that manner, was not sufficient. They dealt personally, both privately and publicly, with men in office, even with kings and princes who were responsible for conditions, and demanded in Jehovah's name that they correct the wrongs.

The wickedness of the human heart bore the same fruit then that it does now. Oppression of the poor and the defenseless by the rich and the powerful, rank injustice in the courts, graft and unfaithfulness in office, gross immorality in society, intemperance, wanton extravagance and luxury, insincerity and hypocrisy in worship, keeping back from the laborer a just return for his toil—these and other abuses were prevalent in the social order just as is the case today. It took the courage of heroes for the prophets to face the rulers as well as the people, accuse them of being responsible for the evils, and demand of them that a reformation be made. The work called for Christian statesmanship of a high order and the fact that the prophets were able to produce the results that they did, is a monument to their power.

If the prophets were reformers only, they could not have made the impression upon the world for all time that they did. They were more than reformers and preachers. They had revelations from God concerning spiritual things and concerning God's unfolding plan for world redemption. They saw God's plan in outline for future history to the very end of the present world order; and some of the loftiest and most sublime literature in the world is found in the visions which those men saw of God's future glory in Christ and in the ultimate triumph of righteousness and holiness, when sin and Satan would be forever banished from the dwelling place of men. It was their God-given vision of total human history that made them so courageous, wise, and hopeful in dealing with the great problems of the hour as they met them. There should be, as we believe there is, an awakening interest in the study of these men and their work for light on our own day.

Teachers should take occasion to make an extensive study of the prophets—their personal history, their statesmanship, their relation to the rulers, their piety, and their messages—in order to make their contribution to the religious and social life of their day and ours plain.



## LESSON I

Home Readings for week, Monday, April 1, to Saturday, April 6.

M. The call of Isaiah. Isa. 6:1-8.

T. Isaiah encourages Ahaz. Isa. 7:1-9.

W. Immanuel. Isa. 7:10-17.

T. The future happiness of Zion. Isa. 35:1-10.

F. Isaiah ministers to Hezekiah. Isa. 38:1-8.

S. Obeying the heavenly vision. Acts 26:12-20.

## The Ministry of Isaiah.—Isaiah 6:1-13; 7:1-17; 20:1-6; 38:1-22.

Printed Portion: Isa. 6:1-8; 20:1,2; 38:1-5. Devotional Reading: Psalm 116:12-19.

(Memory Verses, Isa. 6:7,8)

Isa. 6:1-8

1 In the year that king Uz-ziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the ser'a-phims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the ser'a-phims unto me, having a live coal in his hand, which he had taken with the tongs off the altar.

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

Isa. 20:1,2

1 In the year that Tar'tan came unto Ash'dod (when Sar'gon the king of As-syr'i-a sent him,) and fought against Ash'dod, and took it:

2 At the same time spake the LORD by I-sai'ah, the son of A'moz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

Isa. 38:1-5

1 In those days was Hez-e-ki'ah sick unto death. And I-sai'ah the prophet the son of A'moz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

2 Then Hez-e-ki'ah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hez-e-ki'ah wept sore.

4 Then came the word of the LORD to I-sai'ah, saying,

5 Go, and say to Hez-e-ki'ah, Thus saith the LORD, the God of Da'vid thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

**Golden Text.**—Then said I, Here am I; send me. Isaiah 6:8.

**Practical Truth.**—God needs workers; but they must first have their iniquity taken away.

**Topic.**—Obedience to the heavenly vision.

**Outline.**—I. Isaiah's vision and call. II. The prophecy concerning Syria and Ephraim. III. The prophecy concerning Egypt. IV. Hezekiah's illness and recovery.

**Time.**—Isaiah's ministry extended from about B. C. 758 on through the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah.

**INTRODUCTION.**—I. The times. Jotham was regent for his father, Uzziah, the sacrilegious leper, who died that year. Hosea in Israel and Nahum and Micah in Judah were prophets contemporary with Isaiah. At this time Rome was being founded, and Assyria, Babylon, and Egypt were trying to annihilate each other and seize world supremacy. Idolatrous Israel and degenerate Judah were enjoying temporal prosperity, but amid spiritual poverty; for they were neglecting Jehovah, and the captivity of Israel was imminent and that of Judah drawing near.

2. The man. Isaiah's name means "the salvation of Jehovah." His father was Amoz, traditionally called the brother of King Uzziah. Isaiah's influence among the nobility indicates royal blood. He dwelt at Jerusalem, and dressed in mourning (sackcloth), at least part of the time (20:2). He married a prophetess and had two sons. Tradition says that Isaiah was martyred by cruel King Manasseh. Placed in a hollow log, both he and the log were sawn asunder lengthwise. It may be that his case is referred to by Paul in Hebrews 11:37.

3. The message. Isaiah stands without a peer among the prophets. His lofty and supernatural calmness, the elegance and sublimity of his

style, the majestic march of his imagery, and the burning eloquence of his words can only be accounted for by that which fired his heart when the altar coal touched his lips. The sins of his people and the distresses consequent, Assyria's invasion and the coming Babylonish captivity, demand his attention. But wide also is his sweep of prophecy over Babylon, Tyre, Moab, and Idumea, and far-reaching to both advents and the reign of Messiah. The exact fulfillment of his prophecies concerning Israel and Judah and the other nations, and concerning the first advent of Christ, is the divine pledge that the remainder of his prophecies which concern Christ's second advent and endless reign will be fulfilled.

H. L. C.

**COMMENTARY.**—I. ISAIAH'S VISION AND CALL (Isa. 6:1-13). 1. In the year that king Uzziah died.—It is a great thing to have religious experiences connected with definite dates. I saw also the Lord.—Isaiah saw not Jehovah—the essence of God, but Adonai—his dominion; he saw the Lord Jesus. 2. The seraphims.—"This is the only mention of seraphim in the Bible. They attended the Lord and are thought of as being eminently glorious and worthy to minister to him." six wings.—Denoting their swiftness. 3. one cried to another.—The picture is that of a great chorus chanting an anthem in which one section gives a part of the refrain and the other responds.

5. woe is me.—Shrinking from the penetrating light of that vision of holiness, and humiliated by the sight of personal moral

corruption revealed by its concentrated rays, Isaiah cried out, "Woe is me." The vision of divine holiness uncovers sin, reveals hidden corruption, and discovers moral deformity. Only as our secret sins are revealed in the light of his countenance will we be impelled to seek that holiness of heart and life we need. **of unclean lips**—The defilement of his moral nature found expression through his lips.

**6. then flew**—Isaiah's cry of need brought a quick response. **a live coal**—Fire was the agency of purification. The fire had come from the altar where the atoning sacrifice had been offered, and hence was efficacious.

**7. this hath touched thy lips**—It was the actual touch of altar fire. There was no baptized carnality with Isaiah. **thine iniquity is taken away**—The taking away of sin is necessary to our speaking with confidence and comfort, either to God in prayer, or from God in preaching.

**8-13.** After the purifying experience Isaiah was ready to offer himself for service. The Lord sent him to Judah and the nations to show them their sins and to teach them the ways of God.

II. THE PROPHECY CONCERNING SYRIA AND EPHRAIM (Isa. 7:1-17). In the closing years of Israel, the king, Pekah, entered into an alliance with Syria to conquer Jerusalem and set up a king of their own choosing over Judah. Through Isaiah the Lord told Ahaz, king of Judah, not to fear the attack. Isaiah prophesied that within sixty-five years Israel would be conquered and would lose its identity as a nation. This came to pass (2 Kings 17:1-6). Ahaz was permitted to ask for a sign, but he declined. Then through Isaiah God said a sign would be given to the whole house of David—the Son born of a virgin, who would be called Immanuel. But he said that before the sign would be given, both Judah and Israel would be trodden down by Gentiles.

III. THE PROPHECY AGAINST EGYPT (Isa. 20:1-6). **1. Tartan**—One of the men Sennacherib sent to Jerusalem to terrify the people into surrender when the Assyrian army was campaigning along the Palestine coast (2 Kings 18:17). **2. loose the sackcloth . . . put off thy shoe**—The prophets often assumed attitudes that would symbolize the prophecy they were uttering or were about to utter. Agabus' action with the girdle was a New Testament example (Acts 21:11). **3-6.** Isaiah's walking for some time without shoes and with little clothing indicated the coming subjugation of Egypt by the Assyrians.

IV. HEZEKIAH'S ILLNESS AND RECOVERY (Isa. 38:1-22). **1. in those days**—Probably not long after the invasion of Judah by the Assyrian army when the destruction of Jerusalem was threatened. **was Hezekiah sick**—The illness was due to some kind of infection (2 Kings 20:7). News of Hezekiah's serious illness traveled as far as Babylon (Isa. 39:1). **set thine house in order**—Make final arrangements about personal affairs. **thou shalt die**—Without divine interposition the illness would be fatal. **2.**

**prayed unto the Lord**—Hezekiah was a good man and was accustomed to laying his difficulties before the Lord.

**3. remember . . . I have walked before thee in truth**—Such a record always gives power in prayer. **4. came the word of the Lord to Isaiah**—The great prophet whom God used in national and international crises could also be used in a case of illness.

**5. I have heard thy prayer**—True prayer in all generations has changed things. **fifteen years**—A case of divine healing does not eliminate death; it only postpones it. All the people whom Jesus healed, or even raised from the dead, met death later.

**6-8.** The Lord caused the shadow to turn back ten degrees on the dial as a sign that the healing would take place. **9-14.** Hezekiah tells of his meditations during the period of his illness. **15-22.** He attributes his healing to the hand of the Lord. He praises him and says he will walk softly all the rest of his years.

PLAIN TEACHINGS.—A holy God expects and demands a holy service; only sanctified vessels are "meet for the Master's use" (2 Tim. 2:21). Isaiah's vision taught him that the real security of all national greatness is not kings and crowns, but God. Uzziah and all other kings with their policies pass, but God abides forever. This vision of God and holiness entered into all of Isaiah's work as a statesman and as a preacher; it should direct the work of all modern statesmen and preachers. Only the Holy Spirit, as fire, can cleanse the heart of its sin.

### QUESTIONS

1. What information do we have regarding Isaiah's parentage and the period over which his prophecies extended? Isa. 1:1.
2. What was the character of Uzziah during the earlier part of his reign? 2 Chron. 26:4.
3. What were the sad circumstances connected with the death of Uzziah? 2 Chron. 26:16-23.
4. Why do you think Isaiah remembered so definitely the time of his great vision?
5. What was there about the vision that convicted Isaiah so deeply of his own sin?
6. Of what was the smoke, that filled the temple, a symbol?
7. What enabled Isaiah to see so clearly the sin of the people around him?
8. From what words may we conclude that Isaiah was forgiven and cleansed?
9. With what words did Isaiah respond to the Lord's call for service?
10. What was the nature of the commission given to him? Isa. 6:9, 10.
11. What kind of visions of God may we expect to receive?

### DISCUSSION TOPICS

1. The indelible character of religious experiences.
2. How may conviction for sin be produced?
3. Different ways in which men are called to service.

W. W. L.

## Lesson Illustration

"I saw." In a very true sense it is what a man sees that either makes or unmakes him. Vision has a transforming effect upon character. It debases or elevates, according to the quality. Whether we rise to walk with God, or slime our way with the worm, is determined by our seeing. Moses endured as seeing him who is invisible and he lifted a horde of slaves into prominence forever. Saul of Tarsus saw the Lord Jesus just outside Damascus and he was true to the vision. Out of that experience came a life that has blessed the world for over nineteen centuries. Luther caught a vision of the spiritual in his monk's cell and out of it came the Protestant reformation. Because David Livingstone had eyes to see, dark Africa is being zoned with gospel light. Isaiah saw the Lord Jesus (John 12: 41) and he was transformed for time and eternity. And God causes men of our day to see duty more clearly than gold. Have you seen? J. H. W.

## One Missionary Minute

"Mad Jim" was the name applied to a boy full of fear and recklessness who lived in the middle of the nineteenth century. His spirit of perseverance and his wonderful gift in managing men as he grew up made him a leader. A conversation that he overheard helped him to choose missions as a life work. His love of nature and adventure led him to decide on the wilds of Africa as the scene of his activities. His hundreds of miles of travel over swamps, deserts, and mountains won for him the title of "The Lion-hearted Bishop." The new route that he opened to Uganda cost him his life; but the name of James Hannington is indelibly written in the list of missionary heroes. C. T. B.

## Sidelight from Science

### OTHER CALLS

Chapter six records Isaiah's call to the work of a prophet, and his acceptance of the task. Chapter thirty-eight, also a part of our lesson today, tells of his ministry to a sick king. Perhaps the story is more fully told in 2 Kings 20: 1-11. Yes, it seems that in science, too, God calls on men to work at a task until it is accomplished, sometimes even to give their lives in the task. Pasteur was true to his call and studied bacteria until he routed rabies, cholera, anthrax, and the silkworm pest. Ross was true to his vision and traveled all over the world to study malaria and finally showed us how we might abolish it. Jenner gave us the only treatment we know for small-pox. There are yet diseases which threaten humanity, and which are very little understood. Perhaps the most important of these is cancer. Many scientists are working devotedly on this problem today, not even counting their lives dear. God will give to each child a field of labor where life interest may be invested. J. M.

## Practical Applications

**Our vision of God.** What a man knows and thinks about God is vitally important. God is the biggest fact and the biggest factor in the universe. A man by magnifying God magnifies himself, and by minimizing God belittles himself. God presents himself in nature, providence, and Scripture to every man's vision; and a spiritual realization of God is our great life asset.

**Our vision of self.** "The heart is deceitful above all things," and yet holds to us a flattering mirror. No man knows himself until he has a real vision of God. The revelation of God's holiness recoils on one's inner consciousness and, by contrast, awakens a painful realization of pollution. This revelation triflers shun, but the sincere seek; hence, some follow Isaiah into God's house while others turn away.

**Our vision of salvation.** Isaiah's eyes followed the angel to the altar and saw him take therefrom the live, blood-bathed coal. At once the true significance of the sacrifice dawned upon him. He had his vision of the atonement and its application to himself. Our altar is the cross, our lamb the Son of God, our live coal his heart's blood, and our vision the realization that Jesus paid the full price of redemption. God accepts the price Jesus paid for me, and therefore God does, for Christ's sake, forgive and save even me—just now—as I believe.

**Our vision of opportunity.** This vision, like Isaiah's, is made up of: 1. A realization of what we have been rescued from, and that many are still unclean and perishing. 2. A realization of the blessings of salvation and of God's longings to save. God needs a messenger. This is our opportunity of making life count, of doing something worth while for God and man. Here is a work worthy of the greatest talents and supreme efforts of noblest men. Wise and happy is he who makes it the chief object of his life to go, and keep going, for God, whatever his secular occupation may be. H. L. C.

## The Lesson Picture



God did not give Isaiah an aimless call. He had work for him to do before he called him. He simply pointed to the work he wished Isaiah to do and left the decision with Isaiah. So God points to something for every earnest person to do.



## The Senior and Adult Classes

**INTRODUCTION.**—We begin a quarter of study dealing especially with Isaiah and Jeremiah. Isaiah is the greatest of the prophets whose writings have been preserved. He was a great statesman. Tell what is known of the prophet—when he lived, his home, his family, his literary ability. He knew at the start that his labor would be largely in vain. Can a man's piety or ability always be judged by the results of his work?

**THEME.**—Obedience to the Heavenly Vision.

**I. THE NATURE OF THE VISION.**—1. A vision of God. Isaiah's vision of the Lord in his holiness and majesty left an indelible impression upon him. It gave him his peculiar name for God—"the Holy One of Israel." This name found throughout the entire book of Isaiah is a strong indication that the entire book was written by him. 2. A vision of himself. His own sin is revealed in contrast with God's holiness. Does a vision of God today have a similar effect? Compare Paul's vision on the road to Damascus. See Acts 26: 19.

**II. THE EFFECTS OF THE VISION.**—Isaiah's sin is forgiven and his uncleanness is taken away. This is the indispensable prerequisite of effective service. Then follows the prophet's call and commission. The latter part of the lesson gives instances in which Isaiah, in obedience to his vision, carries out God's commands. A prophet should deliver God's messages, whether pleasant or unpleasant. This is true today.

E. L. O.

## The Intermediate Class

**TOPIC.**—Finding a Life Work.

**AIM.**—To show the importance of the choice of one's life work, and the need of divine direction.

**APPROACH.**—Ask different members of the class what they expect to do as their life work. Some will say they have not decided. Approve of this, and tell them they are rather young to settle that question.

**LESSON.**—Consider how Isaiah found his life work. Discuss his vision, its nature and effects. God called him to his work. We may not have as remarkable a call as this, but we should feel that we are in divine order in whatever we do. Our work may be decided largely by our circumstances and environment. However, young people of ability should aim to do something really worth while. Hence they should go through high school and college, if possible, and fit themselves for large service. The final decision concerning their work should ordinarily be made during their later school days and always after praying to the Lord for guidance.

**TRUTH.**—The choosing of a life work is one of the most important problems of young people.

**APPLICATION.**—We should make the choice of our life work a matter of careful consideration and much prayer.

E. L. O.

## The Junior Class

**TOPIC.**—Being God's Helpers.

**AIM.**—To learn something of what God says when man listens.

**APPROACH.**—Discuss the X-ray, its invention, and some of the wonders of its operation. Then talk of the X-ray of the soul.

**LESSON.**—There are few to whom God can talk because there are so few who listen. Use the telephone as an illustration: we call our party, then wait for an answer before we give our message. Isaiah listened. Bring out that when God can get our attention he leads to a preparation for his service. The burning light went through Isaiah's soul and he saw his need, confessed it, and found cleansing. When God has a chance to talk with a man, that man always goes forth with a great message and a purpose to do good. Moses at the burning bush. Gideon at the threshing floor. Elijah in the cave on Mount Horeb. Little Samuel in the temple. All these heard God speak and went forth to valiant service. Bring out that the air is always full of sounds. It is only as we have our radio tuned in that we hear them. So God is constantly calling for helpers and workers.

**TRUTH.**—The people who are God's helpers are the ones who, by listening, have themselves been helped.

**APPLICATION.**—We need often to say, "Speak, Lord, for thy servant heareth."

W. A. H.

## The Primary Class

**TOPIC.**—Being God's Helper.

**AIM.**—To show how Isaiah helped God.

**PREPARATION.**—Prepare yourself on the story of Isaiah and his work so that you can condense it and revise it for children. On a large sheet of paper write the verse with a crayon, "Here am I; send me."

**LESSON.**—In your lesson story, tell how the Jewish people had forgotten God, how they were wicked, and did not obey the Ten Commandments any more. God was very sorry. He could not let them keep on being bad, so he sent a preacher to tell them to be good. This preacher was named Isaiah. Tell how God called Isaiah to this work. One day when Isaiah was at church, he had a vision. He saw Jesus up in heaven with the angels. Jesus asked whom he could send to the Jewish people to tell them to be good. Isaiah said, "Here am I; send me." At this point, pin up your paper with the verse on it, and have the children learn it. Ask how many of us would say that when Jesus asks us to do something. Perhaps he wonders who will go and ask a little neighbor child to go to Sunday-school. If you have time you might tell the rest of the lesson as an incident in the work of Isaiah. One day God sent him to see a sick man. Tell who the man was, and what Isaiah told him, how he prayed to God, and what God gave him.

**TRUTH.**—God has always used people to help him carry on his work.

**APPLICATION.**—We all can be God's helpers.

F. B. L.

## LESSON II

Home Readings for week, Monday, April 8, to Saturday, April 13.

- |  |   |
|--|---|
| M. The people summoned to keep the Passover. | T. Jehovah yearns for his people. Hos. 11:1-11. |
| 2 Chron. 30:1-9.                             | F. The lovingkindness of Jehovah. Micah 7:      |
| T. The Passover kept. 2 Chron. 30:13-22.     | 14-20.  |
| W. The joyful result. 2 Chron. 30:23-27.     | S. God is love. 1 John 4:7-16.                  |

## Hezekiah Leads His People Back to God.—2 Chronicles 30: 1-27.

Printed Portion: 2 Chron 30: 1-9, 25-27. Devotional Reading: Psalm 125: 8-17.

(Memory Verse, 25)

2 Chron. 30:1-9  
1 And Hez-e-ki'ah sent to all Is'ra-el and Ju'dah, and wrote letters also to E'phra-im and Ma-nas'seh, that they should come to the house of the LORD at Je-ru'sa-lem, to keep the pass-over unto the LORD God of Is'ra-el.

2 For the king had taken counsel, and his princes, and all the congregation in Je-ru'sa-lem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Je-ru'sa-lem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Is'ra-el, from Beer-she-ba even to Dan, that they should come to keep the passover unto the LORD God of Is'ra-el at Je-ru'sa-lem: for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Is'ra-el and Ju'dah, and according to the commandment of the king, saying, Ye children of Is'ra-el, turn again unto the LORD God of A'bra-ham, I'saac, and Is'ra-el, and he will return to the remnant of you, that are escaped out of the hand of the kings of As-syr'i-a.

7 And be not ye like your fathers, and like

your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.

8 Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

2 Chron. 30:25-27

25 And all the congregation of Ju'dah, with the priests and the Levites, and all the congregation that came out of Is'ra-el, and the strangers that came out of the land of Is'ra-el, and that dwelt in Ju'dah, rejoiced.

26 So there was great joy in Je-ru'sa-lem: for since the time of So'l-o-mon the son of Da'vid king of Is'ra-el there was not the like in Je-ru'sa-lem.

27 Then the priests the Le'vites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

**Golden Text.**—The Lord your God is gracious and merciful. 2 Chron. 30:9.

**Practical Truth.**—There would be more revivals if there were more consecrated leaders.

**Topic.**—The Influence of a Good Ruler.

**Outline.**—I. All tribes called to the Passover. II. The response to the call. III. The Passover kept. IV. The feast prolonged seven days.

**Time.**—About B. C. 726.

**Place.**—Jerusalem.

**INTRODUCTION.**—1. The revival needed. Hezekiah came to the throne of Judah in a time of great religious decline and apostasy. The people had departed from God so far that they worshipped the brazen serpent that Moses had lifted up in the wilderness (2 Kings 18:4). The temple was so neglected and defiled with accumulated filth and debris that it took two weeks to clean it and deposit the uncleanness in the valley of the Kidron. The priests and Levites were so scattered and unholy that it was difficult to find men enough to minister before the altars. The people had forsaken Jehovah and turned their backs upon his holy house. There were serious domestic problems, grave political dangers, and international complications, but Hezekiah set himself to bring about a revival of religion as the paramount requisite to the adjustment of all other problems.

II. The revival. Given the necessary conditions and a revival follows. The steps taken by Hezekiah were as follows: (1) He opened the door of God's house; (2) he called a few of the priests (preachers) together and exhorted them to repent and confess and sanctify themselves; (3) he confessed for the people; (4) he made vows to Jehovah; (5) he caused the priests and

the people to put away their idols; (6) he cleansed the temple; (7) he magnified the blood of atonement by having sin offerings presented before Jehovah; (8) he put the people to work by sending them to their brethren in Israel with invitations to come and join them in a great Passover feast; (9) he commended the good preaching of the reclaimed Levites who taught the knowledge of the Lord; (10) he led the people in generous giving and in rejoicing and holy song until the sound came up to Jehovah and he said, "Amen."

G. W. G.

**COMMENTARY.**—I. ALL TRIBES CALLED TO THE PASSOVER (2 Chron. 30:1-9). 1. **Hezekiah.**—He was the twelfth king and (counting Queen Athaliah) the thirteenth sovereign of the separate kingdom of Judah. sent to all Israel and Judah.—Although Hezekiah was king of Judah, he was interested in the spiritual welfare of the kingdom of Israel, and sent an urgent invitation to them to come to the temple in Jerusalem and to worship the Lord as one nation. wrote letters also to Ephraim and Manasseh.—These were two of the prominent tribes of the northern kingdom. The names are used to stand for the whole northern kingdom. to keep the passover.—The Passover was held in commemoration of the departure of the children of Israel from Egypt, where they had been in bondage. The Passover also looked forward to the coming of Christ and to his sacrificial death.

**2. to keep the passover in the second month**—The feast should be held, according to the law, on the fourteenth day of Nisan, the first month of the religious year; but as the temple was not cleansed in time for that (see ch. 29:17), and the priests had not purified themselves as the law required (see ch. 29:31-34), it was appointed a month later in accordance with a provision of the law recorded in Num. 9:13, 11.

**5. from Beer-sheba even to Dan**—This is an expression for the whole of the territory embraced in the kingdoms of Judah and Israel as Beer-sheba was the southernmost city and Dan was in the extreme north. **they had not done it of a long time**—The revised version seems to suggest that the feast had not been kept according to the law except by a very few.

**6. the posts**—"Runners, or royal messengers, who were taken from the king's body-guard. Each, well mounted, had a certain number of miles to traverse." **turn again unto the Lord God**—The people had departed from Jehovah and they are now called to repent and return unto him. **he will return**—It is the same age-long truth that when a backslidden, sinning people return and confess their sins and manifest a spirit of true contrition, God meets them in mercy and forgiveness. **remnant**—Many Israelites had already been carried away into captivity.

**7. be not like your fathers**—"Yield to him, to be absolutely and universally at his command, at his disposal, to be, and do, and have, and suffer, whatever he pleases. In order to this, be not stiff-necked as your fathers were; let not your corrupt and wicked wills rise up in resistance of and rebellion against, the will of God. Say not that you will do as you please, but resolve to do what he pleases." **9. the Lord your God is gracious and merciful**—The letter which Hezekiah sent out to the tribes of Israel contained a strong setting forth of God's forbearance. It included exhortation, warning, threatening, and promise. Even though the people had gone far in unbelief and rebellion, the Lord would receive them graciously if they would return to him.

**II. THE RESPONSE TO THE CALL (vs. 10-14).** Many in the northern tribes heard the call to the Passover in Jerusalem with scorn. They would not recognize Judah as their religious center. Besides, they had neglected Jehovah so long they had lost all interest in worship. However a great many in this territory humbled themselves and went to the Passover. In Judah the response to the call seemed to be unanimous.

**III. THE PASSOVER KEPT (vs. 15-22).** Ahaz had filled Jerusalem with idol shrines. These the people tore down and threw into the Kidron valley east of the city. The Passover was celebrated with great earnestness. Some of the people, because of ignorance or lack of time, were not prepared according to regular custom to observe the Passover, and Hezekiah prayed the Lord to pardon them for the fault. The time was spent in confession and praise and in offering the blood sacrifices.

**IV. THE FEAST PROLONGED SEVEN DAYS (vs.**

**23-27).** **23, 24.** The people were so filled with joy that they decided to prolong the feast through another seven days. The king provided food for the scores of thousands who attended the feast. **25. all . . . rejoiced**—Great rejoicing was the key-note of this revival. **26. since the time of Solomon**—About two hundred years. **27. and their prayers came up**—The great celebration closed with benediction upon the people, and earnest prayers which the Lord heard.

**PLAIN TEACHINGS.**—The lesson is an illustration of what one man can do when he throws his whole heart and soul into the service of the Lord. Leaders of all kinds, especially ministers, have a great responsibility because of their large influence. Being united in a common purpose to seek the Lord is a means of settling difficulties of all kinds among people. The Lord always comes in saving and sanctifying power to a people who will prepare the way by entire submission to his will. A genuine revival is always a time of great rejoicing.

### QUESTIONS

1. To what extent had Ahaz, the father of Hezekiah, led the kingdom of Judah into sin? 2 Chron. 28:24, 25.
2. How had God punished the nation for the sins of Ahaz? 2 Chron. 28:4, 5.
3. How old was Hezekiah when he began to reign? 2 Chron. 29:1.
4. What was Hezekiah's first step in the way of needed reform? 2 Chron. 29:3.
5. Why do you think Hezekiah invited the people of Ephraim and Manasseh to attend his Passover?
6. What was the condition of the northern kingdom at this time?
7. In what way did Hezekiah assure the people that God would bless them if they would respond to his invitation?
8. In what two ways did the people receive the invitation of Hezekiah's messengers?
9. What is the Christian's duty in regard to sending out the gospel invitation?
10. May the Christian today expect some people to listen to his message with scorn?
11. Does national cooperation in the worship of God bring national blessings? 2 Chron. 30:8, 9.
12. What tribes of Israel most willingly responded to Hezekiah's invitation?
13. How long since there had been such a time of general rejoicing in Jerusalem?
14. In what way would it appear that God showed his approval of Hezekiah's Passover?

### DISCUSSION TOPICS

1. The need for religious leadership in national affairs.
2. The ever recurring need of religious revivals.
3. The unifying influence of great general gatherings.
4. The danger of neglecting God's sanctuary.
5. The privilege of sharing in reform.

W. W. L.



## Lesson Illustration

A gentleman who thought that Christianity was a mere heap of puzzling problems, said to an old minister, "That is a very strange statement, 'Jacob have I loved, but Esau have I hated.'" "Very strange," replied the minister, "but what is the strange thing you see about it?" "Oh, that part about hating Esau." "How wonderfully we are made and differently constituted," said the preacher. "The strangest thing of all to me is that he could ever have loved Jacob. There is no mystery so glorious as the mystery of God's love." How good and gracious was the Lord to give the people of Judah a king like Hezekiah to lead them back from their wanderings. Marvelous, matchless, infinite grace that would reclaim such an obstinate nation of backsliders and idol devotees.

J. H. W.

## One Missionary Minute

While Henry Harris Jessup was leading a missionary service the call came to him that he himself should go. The Day of Prayer for colleges helped him to decide. After a thorough preparation in theology, medicine, and dentistry, he spent fifty-four years of faithful service in Syria. In that Bible land Dr. Jessup was one of the leaders to point the way back to God. It was something he said in a children's meeting that influenced James Dennis, whose books have been of such untold value to the cause of missions, to give his life for that part of the world. It was also Dr. Jessup's brother, Samuel, who refused a consulship that he, too, might help to take the gospel story back to Syria.

C. T. B.

## Sidelight from Science

### COSMOGONY

About a billion years ago the whole solar system was all combined in one single star of no particular distinction. "Then another star of much greater mass . . . came sweeping by our sun . . . and tore off from it . . . the material that later coalesced into planets and satellites. The iron and other metallic vapors . . . evidently formed the cores of the planets, while the lighter non-metallic elements combined partly with the metals, partly with each other, and in part remained free, if they existed in sufficient quantity. In this way the earth acquired great oceans . . . and a gaseous atmosphere."

In this way a writer in a prominent scientific journal accounts for the origin of the earth and its atmosphere. And this is supposed to be believable! How grand if some strong leader of scientific thought and high purpose could lead us back to our senses. How strange that some try to persuade themselves that it is easy to believe such an account and difficult to believe God's explanation. It is time for another great revival in our day—a revival which, like Hezekiah's, will honor God's Word.

J. M.

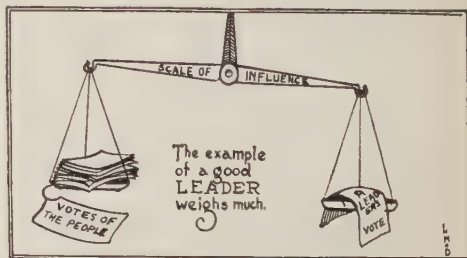
## Practical Applications

**Power for service follows cleansing for purity** (vs. 3-6). Just as the telegraph wire must be insulated, so must the life of him who expects to be a messenger of God be insulated from the old life of sin before he can expect to be successful in winning others. In a certain revival service a woman rose, and, with tears streaming down her cheeks, said: "I have taught a Sunday-school class of sixteen young men for three years and have not seen one of them converted. I believe I know why and now confess my sin. Being a teacher in the city schools I thought I must see a Shakespearean play and went to the theater one night. I saw several of my class there and they all seemed to be looking at me as if surprised. Next day I met some of them and they confessed surprise that I was at the theater. I have been conscious from that time that I had lost my influence to win these young men to Christ." She obtained the evidence of divine forgiveness and within one week had won seven of her class to Christ.

**Personality and leadership** (v. 2). That elusive thing called personality is the center of modern life and thought. It is not "reflected in mirrors, measured by galvanometers, or shot from electric needles . . . Jesus spent his whole time working with personality. It is hard to talk about him. He was so different, and so wonderful that men forgot to live as he taught and expended energy trying to explain how he did it. Instead of playing the game, the team has argued about where they got the coach. The hotter the argument the lower the score." The conquering power in personality lies in its quiet but authoritative assertion of believing in itself. Jesus believed in himself. Paul believed in himself because he believed in Christ. Hezekiah believed in himself because he believed in Jehovah. Because each thus personalized authority, each became a leader. Mind, and especially the young mind, yields to the authority that believes in itself. Hence, the safest and highest leadership is displayed by Christ-conquered men.

G. W. G.

## The Lesson Picture



When the leaders in business in any village are active in church and religious life, the rest of the people are usually interested also. Leaders have great responsibility.

## The Senior and Adult Classes

**INTRODUCTION.**—Hezekiah was the good son of an idolatrous king. The very beginning of his reign was marked by a vigorous reformation. Consider 2 Chron. 29:1-11. Doubtless Isaiah, who was closely associated with Hezekiah, and who wrote a history of his reign (2 Chron. 32:32) was a tower of strength to him from the beginning. Hezekiah was a great builder, and a patron of literature.

**THEME.**—The Influence of a Good Ruler.  
**I. WHAT A GOOD RULER CAN DO.**—1. A good ruler can set an example that will influence many to do right. Discuss the importance of the example of the president of the United States. Most kings today possess little political power, but they have great social influence. 2. Good rulers, if they possess real power, can enact laws that will tend to the moral and spiritual uplift of the people, and can enforce the laws already in existence. Hezekiah had such power, and he used it very effectively. Discuss the way he enjoined the keeping of the Passover. Speak of some morally helpful laws that are in existence, or that should be enacted.

**II. WHAT A GOOD RULER CAN NOT DO.**—He can not compel a person to repent of his sins and do right. Neither will his influence benefit every one. The natural depravity of man must be taken into account. The Chinese reformer, Confucius, believed that the welfare of the state depended solely upon the example of the ruler. Is this true?

B. L. O.

## The Intermediate Class

**TOPIC.**—A Leader with a High Purpose.

**AIM.**—An appreciation of the good leadership of Hezekiah, and of the importance of good leadership everywhere.

**APPROACH.**—Ask the pupils what they think would be the most important qualifications of a young king. Speak of Hezekiah, of his wicked father, and of the condition that confronted him when he became king.

**LESSON.**—1. Hezekiah accomplished much because when he became king he took his stand for God and for the observance of God's law. Did it pay? See 2 Chron. 32:27-30. 2. We have numerous leaders today—in government, in the church, in schools and colleges, among business men, and among laboring men. Many people desire to be like their leaders. Leaders who have worthy purposes will be unselfish, and will labor for the welfare of mankind. Contrast a selfish politician and a statesman. Discuss the opportunity that school teachers possess in influencing young lives. Ask what leaders have influenced the members of the class most. Have the strong points in such leaders mentioned.

**TRUTH.**—A leader has a great opportunity because of his influence over others.

**APPLICATION.**—We should select leaders who are noble; and those who are leaders should be very careful about their example.

B. L. O.

## The Junior Class

**TOPIC.**—Helping Others to Know God.

**AIM.**—That we may learn that the true love of God does not ask, "How much must I do?" but, "How much may I do?"

**APPROACH.**—An automobile would not be worth much that would not carry more than its own weight. A railway engine must be able itself to travel and to draw a long train of freight or passenger cars.

**LESSON.**—God not only expects his children to get to heaven, but to bring others with them. He expects every life to be one of service. A teacher used a row of candles to illustrate the truth. There was one long candle and one very short one, with others between. The teacher told the class that these represented people of different ages, and asked which represented the old person and which the child. Very naturally the class thought the long one stood for the old person, but the teacher explained that the long one represented the child, since the child had the longer life to give to God's service. Bring out the thought that God wants to fit each one for his service. Hezekiah had just been seeking God and had found a great blessing. This great revival was the result. If God's love really dwells in our hearts we shall love to help bring others to him.

**TRUTH.**—Love toward God always induces love toward men.

**APPLICATION.**—"Take my life and let it be consecrated, Lord, to thee." W. A. H.

## The Primary Class

**TOPIC.**—Helping Others to Know God.

**AIM.**—To show how we can help others to know God.

**PREPARATION.**—Prepare a scroll of a long piece of paper with something at each end to roll it up on. Tie it with a piece of colored tape and fasten it with a large seal of sealing wax or colored paper. On the scroll write in your own words what Hezekiah wrote in his proclamation.

**LESSON.**—Tell the lesson story. The people refused to listen to Isaiah but kept on being wicked. Finally other people began to make war on them and treat them cruelly. They had a hard time. Then a good king came to the throne. This king, Hezekiah, decided that the people ought to love God and worship him again. So he wrote letters and sent them out by messengers through the land telling the people to come to Jerusalem for a big camp meeting and conference. So they came and Hezekiah told them about worshipping God. Some of them were not very good, but Hezekiah prayed to God to forgive them if they would try to do better, so he did. So there was a great time of rejoicing in the city of Jerusalem for a long time. If Hezekiah had not called the people together at Jerusalem, they would have kept on being bad.

**TRUTH.**—We should help others to know and worship God.

**APPLICATION.**—Let us try to help somebody this week to know about God.

F. B. L.

## LESSON III

Home Readings for week, Monday, April 15, to Saturday, April 20.

M. Comfort for God's people. Isa. 40: 1-11.  
 T. God comforts Elijah. 1 Kings 19: 9-18.  
 W. God comforts his people. Amos 9: 11-15.

T. Jesus the Comforter. Luke 4: 14-19.  
 F. Jesus comforts Martha. John 11: 17-27.  
 S. Another Comforter. John 14: 15-24.

## Comfort for God's People.—Isaiah 40: 1-11.

Devotional Reading: Psalm 30: 1-5.

(Memory Verse, 11)

1 Comfort ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Je-ru'sa-lem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

9 O Zi'on, that bringest good tidings, get thee up into the high mountain: O Je-ru'sa-lem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Ju'dah, Behold your God!

10 Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

**Golden Text.**—As one whom his mother comforteth, so will I comfort you. Isa. 66: 13.

**Practical Truth.**—Only those who know the Lord can know real comfort.

**Topic.**—The Source of True Comfort.

**Outline.**—I. Isaiah's new message. II. Preparing the way of the Lord. III. Man's weakness and God's strength.

**Time.**—About B. C. 700.

**INTRODUCTION.**—1. **God's prophets.** The worship of God through sacrifices and offerings was continued from Moses to Samuel but God saw and Samuel knew that the ceremonial worship had lost much of its great significance to the people. So God chose men of the priestly order to receive additional revelations, and to convey them in burning words and with divine authority to his people. They were called prophets, which signifies that from their lips, as from a flowing spring, the messages of God poured forth. Although they differed widely, they all had like characteristics. 1. They were all holy men. 2. They all had assurance of their divine mission. 3. They were all in possession of their reason. 4. They all had a like aim—to bring the people to repentance; to bring them back to God, and to inspire them to do their duty. 5. They all bear witness to the coming of the Messiah. 6. They were generally hated by those to whom their messages came. 7. God owned and honored them.

2. **Isaiah.** For at least forty-eight years Isaiah prophesied to Judah. According to tradition he was the nephew of King Uzziah. Accustomed to court life, he was well acquainted with the affairs of the state and with the diplomatic relations of the Hebrews with neighboring nations. He was well versed in Hebrew writings and traditions. He was highly gifted by nature: he had a keen spiritual insight; and above all he was divinely anointed for his service. According to his vision, an angel touched his lips with a live coal of fire from the altar of God.

3. **The message.** The message of Isaiah is above all else evangelistic. He has often been called the evangelistic prophet, and by some, the fifth evangelist. Conscious of his divine mission he calls heaven and earth to witness while he

arraigns his people at the bar of God's justice. But always he accompanies his dire predictions and denunciations of the sins of his people with exhortation, entreaty, comfort, and wonderful promise. His visions of retribution are punctuated with the visions of the Redeemer. In all literature there is nothing more sublime than his references to the Christ and the blessings which the Savior shall bring to his people. C. W. S.

**COMMENTARY.**—I. **ISAIAH'S NEW MESSAGE** (vs. 1, 2). 1. **comfort ye my people**—With this chapter begins the second part of Isaiah's prophecy. The first part contained a clear arraignment of Judah's sins, prophecies of invasions by other nations, threatened judgments upon the surrounding nations, warnings of Judah's captivity, and occasional prophecies concerning the coming of Christ. The second part looks beyond the captivity to a restoration and to the coming of Christ both in humility and in glory. The sufferings of Christ in his redemptive work are most clearly foreseen, as is also the new kingdom of blessedness to be set up by Christ. This second part in view of what it contains has as its keynote, comfort for God's people. Visions of God's grace are always comforting.

2. **speak ye comfortably to Jerusalem**—This city stands for the whole Hebrew people. **her warfare is accomplished**—In prophecy the end of Judah's struggling period of bitter exile is seen as already ended. **her iniquity is pardoned**—With the period of punishment over and the people in a penitent condition their pardon is seen as granted. **hath received . . . double for all her sins**—Indicating that the punishment of the captivity had been abundant. If that would not bring the nation to repentance no degree of punishment would. Perhaps reference is made to those among the people who were true and needed no



punishment, but who had to suffer along with the guilty.

II. PREPARING THE WAY OF THE LORD (vs. 3-5). **3. voice of him that crieth**—John the Baptist is said in the New Testament to be the fulfilment of this prophecy (Matt. 3: 3; Mark 1: 3; Luke 3: 4-6; John 1: 23). **prepare . . . make straight in the desert a highway**—The immediate material fulfilment would be the road over which the Lord would lead the people back from captivity in Babylon to Jerusalem, but the larger, spiritual fulfilment would be when men prepare their hearts to receive the Lord Jesus.

**4. crooked . . . made straight . . . rough places plain**—Alluding to the eastern custom of preparing for a royal journey. **5. glory of the Lord shall be revealed**—In the restoration of Judah and in completed salvation plans. **all flesh shall see**—God's program shall not cease until the whole universe sees and acknowledges the power and glory of the Lord.

III. MAN'S WEAKNESS AND GOD'S GREATNESS (vs. 6-11). **6. cry**—Probably meaning, prophecy. **and he said**—"And one said."—R. V. Isaiah may have been the one. **all flesh is grass**—A common expression to indicate the frailty of men (Isa. 37: 27; Job 8: 12; Psa. 90: 5, 6). **7. the spirit of the Lord bloweth upon it**—The wind withers the grass, and the Holy Spirit deals with rebellious people.

**8. word of our God shall stand**—"The announcement of God's immutable purpose in the world is the one permanent factor in human history." **9. O Zion, that bringeth good tidings**—"O thou that tellest good tidings to Zion."—R. V. Those that receive and understand this new message of hope for Israel and the whole world are urged to proclaim the message without fear of its promises not being fulfilled. **behold your God**—In his power and glory as he brings to pass all that he promises in recovering his people from captivity and in providing salvation for all through the sufferings of the coming Christ.

**10. God will come with strong hand**—There will be no weakness about the deliverance from captivity or about any of God's future fulfilment of his promises. **his reward is with him**—Probably the untold blessings which will be bestowed upon all who cooperate with God in his world-saving plans, immediate and far future. **feed his flock like a shepherd**—God is not only the judge of nations and of individuals, he is a shepherd to his people (Psa. 23; John 10: 11, 14-16; Heb. 13: 20).

PLAIN TEACHINGS.—There is always comfort for God's people in the midst of the disciplines of life. The comfort which God gives is not like worldly sympathy; it is spiritual, soul-satisfying, abiding. There is no true comfort outside the consolations of divine grace. Christian comfort extends to the hard experiences of the present life and to the experiences associated with our passing through death. Humility, confession, restitution, and faith are necessary steps in preparation for the Lord's coming. Making the crooked straight, and the

rough places plain, is largely the human side in individual redemption. Those who proclaim the glad tidings of the gospel should, of all people, be the least ashamed. A sick man in a hospital received a letter from a friend in which was written, "You are too healthy-minded to need words of sympathy. Besides, sympathy never helps any in the crises of life." That sentiment may pass unchallenged in a stoical group of philosophers, but it is far from the philosophy of Jesus for a world of men, harassed, perplexed, tempted, and often defeated. He said, "Come unto me all ye that labor and are heavy laden and I will give you rest." There is no cold stoicism in that invitation. In his presence there is comforting companionship where all perplexities are understood and where there is power to strengthen feeble hands and encourage depressed hearts. Comfort is greatly needed in this world of perplexities. Heaven is attractive because there God wipes the tears from off all faces.

### QUESTIONS

1. What great Assyrian king invaded Judah, the account of which is given in the chapters just preceding our lesson? Isa. 36: 1.
2. How did Isaiah cooperate with Hezekiah in seeking deliverance? Isa. 37: 1-6.
3. How did Hezekiah act foolishly in receiving the messengers from the king of Babylon? Isa. 39: 2.
4. What prophecy of coming captivity did Isaiah utter? Isa. 39: 6.
5. In anticipation, perhaps of the end of this captivity, what kind of a message is the prophet directed to speak to God's people?
6. Can we know the truest comfort unless, like Jerusalem, our iniquity is pardoned?
7. Can God alone speak the word of comfort which the soul most deeply needs to hear?
8. To what ancient custom does the prophet refer in the third and fourth verses?
9. In what way is the word of God contrasted with the flowers and the grass?
10. If one has a message of comfort for sorrowing men, what should he do with it? Verse 9.
11. Do you think Isaiah is anticipating the return from captivity or the days of the Son of man?
12. In what way may we prepare our hearts that the "glory of the Lord" may be revealed to us?
13. In what other places do we find the shepherd idea in the Old and New Testaments? Psa. 23; John 10.

### DISCUSSION TOPICS

1. Sin, the principal cause of the world's sorrow.
2. True religion, the deepest source of comfort.
3. The Holy Spirit as the Comforter.
4. Speaking to the heart.
5. The church as the bearer of good tidings.

W. W. L.

## Lesson Illustration

"The rough places smooth." Did you ever know a very rough man, illiterate, coarse, hard, uncouth, who had become a Christian? You noted the wonderful change. How gentle and refined the rough man had become. The rough places had been made plain. Are you conscious of the rough places in your character? Perhaps there is much that grates and irritates, much that is unlike your Master—rough looks, rough ways of speaking, rough actions. This roughness breaks out from time to time. Bid Jesus come into your life and he will make the rough places smooth. Your life may have its daily jars; there are rough persons with whom you have to do. The whole discipline of life seems rough to you. Did you ever ask Jesus to make these rough places smooth? He can speak, "Peace, be still." Billows will then be calm and the winds quiet. He can make the rough places smooth.

J. H. W.

## One Missionary Minute

The "pioneer missionary and pathfinder" of Canada lived a wonderful life of adventure. He braved untold dangers and difficulties. He camped on prairies and forded bridgeless rivers. His parish stretchd north and south five hundred miles and east and west three hundred miles. He often slept in holes dug in the snow. Sometimes his face and feet were bruised and bleeding. Sometimes typhoid fever and other illnesses overtook him and his guides. Sometimes he had to travel at night by starlight as the sunlight on the snow made it impossible to travel by day. Yet Dr. Egerton R. Young was a happy man, not because later in life he was hailed as a great lecturer and was entertained at the White House, but because he had the privilege of showing the Indians Jesus' way of life as he talked with them at their camp-fires. To see wild savages transformed into gentle followers of Christ brought true happiness.

C. T. B.

## Sidelight from Science

WE USE THEM EVERY ONE

Scientists have discovered that so far as we can tell, there are only ninety-two primary building materials. We call them elements. Ninety of them have been isolated. Some use has been found for the most unpromising of them. Helium fills our airships. Neon is seen in our advertising signs. It is very rare, and is extracted from large quantities of liquid air. Special steels used in the manufacture of automobiles contain vanadium. In some way we have learned to use nearly all of them. They have contributed materially to our well-being, but we recall that to have more is not necessarily to be more happy. True comfort does not come from the knowledge, use, or possession of things. It comes only from living in right relationships with God and with our fellows.

J. M.

## Practical Applications

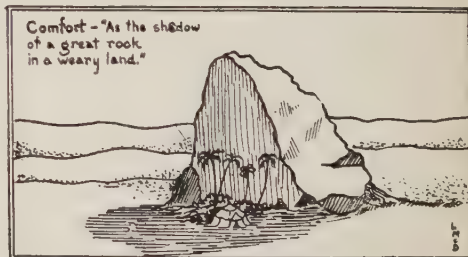
**Christian consolation.** To one who suffers misfortune, a cold-hearted world says, "Grin and bear it." To one suffering the results of sin, a haughty world cries, "compensation." To the dying a hopeless world only repeats, "We all must take our chances." Only Christ can offer consolation. To the conscience stricken, the prophet with his eyes on Christ says, "Though your sins be as scarlet, they shall be as white as snow." To the exceedingly sinful, only Christ could say, "Thy sins which are many are all forgiven." To the hungry for the bread of life Jesus says, "I am the bread of life." To the thirsty soul, only he could say, "Ho, every one that thirsteth, come ye to the waters." To the bereaved none other could say, "Thy brother shall live again." To the dying only our Lord could say, "This day thou shalt be with me in paradise."

**Consolation for the toilers.** The taskmasters of earth can not enslave the soul. The oppressor can not rob the soul of its eternal estate. The injustices of life are not injuries to the soul, whose trust is in God. The sorrows of life, for the Christian, are buds which shall burst into eternal bloom. The losses of life are treasures in heaven. The crosses of life leave scars, but the scars are the marks of the Lord Jesus. Deliverance will come. God's word is out. Fulfilment is certain.

**Christian optimism.** Here are grounds for all Christian optimism. He who said, "In the world ye shall have tribulation," said also, "In my Father's house are many mansions, I go to prepare a place for you." The basis of all hope and consolation lies in God's future—in our future. We have the promise of enlarged vision, of enlarged sphere of action, of increased capacity. Now life is in its germinating stage, then will come its full development. Now, life is hampered by earthly necessities and earthly besetments, enthralled by earthly cares and endless anxieties; then, shall life be full, free, and spontaneous. Heaven? Yes, heaven in which we shall find God, the holy ones, and ourselves.

C. W. S.

## The Lesson Picture



Comfort—"As the shadow of a great rock in a weary land."

Many a traveler's life has been saved on the desert by coming across a shaded place where there is a spring and vegetation and shade. God is just like that to men who are lost in sin.



## The Senior and Adult Classes

**INTRODUCTION.**—During Isaiah's long ministry the country declined from a condition of great prosperity under Uzziah to one of terrible decimation in the latter days of Hezekiah. Near the end of Hezekiah's reign, Sennacherib made a great western invasion in which his armies swept over Judah, capturing most of the country, and carrying over 200,000 people into captivity. Jerusalem was saved only by divine intervention. At such a time messages of comfort were greatly needed.

**THEME.**—The Source of True Comfort.

**I. THE KNOWLEDGE OF GOD'S FORGIVENESS.**—Judah's afflictions had been a chastisement because of her sins. But God had not cast off his people. His wrath would not continue forever. See Isa. 54: 7, 8. Pardon is offered. A comforting message indeed to any one! Forgiveness brings with it peace and rest of soul, which multitudes have sought for in other ways in vain. Compare its value with wealth or honor or temporary pleasure.

**II. THE KNOWLEDGE OF GOD'S ASSISTANCE.**—Isaiah declares that God will come as a mighty one and bring deliverance. Every obstacle shall be overcome. He cries out, "Behold your God!" The rest of the chapter is a marvelous picture of Jehovah's majesty, power, and wisdom. By all means consider this picture in detail. With such a God on their side, what had they to fear? With such a God, what have we to fear? Comfort in the midst of every difficulty, trial, and sorrow is available if we but trust our incomparable God.

B. L. O.

## The Intermediate Class

**TOPIC.**—The Secret of True Happiness.

**AIM.**—To show that God is able to satisfy our every need and make us truly happy.

**APPROACH.**—What are some of the ways youth and older ones seek to obtain happiness? Do they always find it? Does it last? True happiness is a happiness that continues, no matter what our surroundings may be.

**LESSON.**—The secret of the comfort Isaiah was bringing to the people of Judah was faith in their wonderful God, who had promised to forgive them and give them victory over their oppressors. His word is absolutely dependable—it "shall stand forever." Verses 29-31 in this chapter tell us some of the things God will do for us. He will give us power, and renew our strength. He can bring things to pass to help us in time of difficulty in ways we little imagine. Can some of you tell of ways in which God has helped you and brought you happiness? We should think of even our ordinary blessings as coming from God, but most young people have had some special deliverances from trouble in answer to prayer.

**TRUTH.**—God desires that his people should be happy.

**APPLICATION.**—We should learn to cast our burdens upon the Lord, by taking everything to him in prayer.

B. L. O.

## The Junior Class

**TOPIC.**—God's Love for Us.

**AIM.**—To see that God's love is a real love.

**APPROACH.**—Many small children are lost every year in the large cities. Many of them are found and returned to their homes by policemen. As long as their faces show no sign no one notices they are lost; but when they grow tired and frightened and begin to weep, a policeman soon notices it and knows they are lost.

**LESSON.**—Real love can not avoid showing itself. A nurse may give good care to a sick child who is fretful and hard to care for because she is paid to do so. A mother will do the same without pay and will do it gladly and cheerfully. Even among animals the mother will give her life in defense of her young. God's love is stronger than any earthly love. Sometimes love seems severe, but it is the truest love. The eastern shepherd, if he has a sheep that is unruly and often strays, shuts it up alone for a long time and cares for it tenderly. By the time the sheep is released it has become so attached to the shepherd that it never strays again. Love always wants to be returned. A father will rush into a burning building to rescue his child. He may be badly burned, but feels well repaid when the child kisses him.

**TRUTH.**—We know the reality of God's love by the many ways it is shown to us.

**APPLICATION.**—Let us ask God to help us to love him in return.

W. A. H.

## The Primary Class

**TOPIC.**—God's Love for Us.

**AIM.**—To show how God cares for us.

**PREPARATION AND LESSON.**—Ask the children what it means to be comforted. They have all bumped their heads or their noses or cut their fingers and have gone to somebody to be comforted. The pain is still there, but we don't mind it so much when we know that mother understands and feels sorry for us. Just as our mothers feel when we are hurt, God feels toward us when something hurts us. He wants to comfort us and if we go to him and tell him about it he will comfort us. We will feel that he understands and sympathizes. God feels that way toward everybody. When the Jewish people were wicked and all sorts of dreadful things happened to them, God sent the preacher Isaiah to tell them that God would comfort them. And he did comfort them, and took good care of them. Have the verse "As one whom his mother comforts, so will I comfort you," in large letters with colored crayon or chalk on paper or blackboard. Put it up before the class and teach it to them. If children get this idea of God, they will never fear or dislike him, but will gladly come to him. Ask if they will let God comfort them when they are sorry.

**TRUTH.**—God comforts all who come to him.

**APPLICATION.**—God cares more for us than our fathers or mothers do.

F. B. L.



## LESSON IV

Home Readings for week, Monday, April 22, to Saturday, April 27.

M. The suffering servant of Jehovah. Isa. 53: 1-12.  
T. The atonement typified. Exod. 12: 1-11.  
W. The atonement accomplished. John 19: 28-37.

T. Meaning of Christ's sufferings. Rom. 5: 6-11.  
F. Partakers of Christ's sufferings. 1 Peter 4: 12-19.  
S. Christ suffers with his saints. Acts 22: 1-8.

## The Suffering Servant of Jehovah.—Isaiah 52: 13 to 53: 12.

Printed Portion: Isaiah 53: 1-12. Devotional Reading: Rev. 5: 9-14.

(Memory Verse, 53: 5)

1 Who hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a

lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

**Golden Text.**—With his stripes we are healed. Isa. 53: 5.

**Practical Truth.**—Christ suffered in our stead, in order that we might escape sin's penalty.

**Topic.**—The Suffering Savior.

**Outline.**—I. A prophecy of Christ as Jehovah's Servant. II. The rejected Christ. III. The suffering Christ. IV. The triumphant Christ.

**Time.**—Isaiah prophesied about Christ seven centuries before Christ came.

**INTRODUCTION.**—I. The position of this lesson in the prophecy of Isaiah. Critics agree that the entire lesson belongs to the fifty-third chapter and that the fifty-second chapter should end with the twelfth verse. The prophecy embraces twenty-seven chapters, dividing naturally into three sections: 1. Chapters 40-52, the trumpet call to the captive Israelites. 2. Chapter 53, the means of redemption. 3. Chapters 54-66, the results of redemption.

2. The servant of Jehovah. The Hebrew word for servant means a person at the disposal of another, to carry out his will, to do his work, to represent his interests. The greatest service to God is to witness for him and to declare his truth by both precept and example. In the beginning God's work was carried on by a nation. A holy nation became his first great mouthpiece, his servant. The unfaithfulness of Israel as a whole compelled God to pass on his great work to the faithful remnant or the few who represented the real spirit of Israel. As we approach this fifty-third chapter of Isaiah, it is evident that the work of God is about to fall upon a Person. "None but prejudiced Jews have ever denied that this great prophecy was fulfilled in the person of Jesus of Nazareth and achieved in all its detail by him alone."—George Adam Smith.

3. The Gospel of Isaiah. The two outstanding truths to which the prophets of the Old Testa-

ment testify are the sufferings of Christ and the glory which should follow. Christ himself makes mention of the same truths in Luke 24: 26, 27. In no place in the Old Testament are these two cardinal truths so completely and so beautifully portrayed as in this one short chapter. Matthew Henry says, "This chapter is so replenished with the unsearchable riches of Christ that it may be called rather 'the gospel of the evangelist Isaiah,' than the prophecy of the prophet Isaiah." F. C. E.

**COMMENTARY.**—I. A PROPHECY OF CHRIST AS JEHOVAH'S SERVANT (Isa. 52: 13-15). These verses introduce the Servant of Jehovah and give a summary of what is more fully described in the following chapter. His sufferings are spoken of as so great that his face and form become greatly marred and men become astonished at him. For the work he does he will be exalted and will win the homage of many kings and nations.

II. THE REJECTED CHRIST (53: 1-3). 1. who hath believed our report—The question implies that comparatively few believed the prophet's message about the coming Messiah. arm of the Lord revealed—The arm of the Lord symbolizes the Messiah. Not many of those of Isaiah's day could accept the message of the Messiah's sufferings. 2. he shall grow up—The prophet saw the Messiah appearing on earth as a babe and growing to the maturity of manhood. root out of a dry ground—Christ was born of obscure and lowly parentage in a despised city at a time of great spiritual darkness. no form or comeliness—His personal appearance was good, but

there was no pomp or spectacular display. **3. despised and rejected of men**—Because (1) his origin was humble and his life simple and plain, and (2) his teachings demanded a renunciation of all sin. Men could not love him and be comfortable in their sins.

**III. THE SUFFERING CHRIST (vs. 4-10). 4. borne our griefs**—"The meaning is that the consequences of sin fell upon him, the innocent, and that he bore his undeserved sufferings as a sacrifice on behalf of his people. This is the first of twelve distinct assertions, in this one chapter, of the vicarious character of the sufferings of the Servant." **carried our sorrows**—Pains, the results of sin. **stricken, smitten . . . afflicted**—Men looked upon Christ as bruised, crushed, appointed to punishment because of sin; yet not for his own sins, but for ours, he suffered. **5. the chastisement of our peace**—The suffering essential to procure peace for us was borne by the Messiah. **with his stripes we are healed**—The scourging received at the hands of his enemies (Matt. 27:26) was a part of the suffering by which the sinner is healed spiritually.

**6. all we . . . astray**—"Sheep without a shepherd that have lost their way, and that in a country where flocks are exposed to the ravages of wild beasts, are the very picture of helplessness." **his own way**—Independently of what God would indicate as the right way. **laid on him**—The Father has laid upon the Son the punishment due us all because of our iniquities. **7. oppressed**—The word indicates harsh and cruel treatment. **he was afflicted**—"Yet when he was afflicted he opened not his mouth."—*R. V.*

**8. by oppression and judgment he was taken (R. V.)**—There was an entire disregard for justice in the trial of our Lord, although there was a show of legal proceedings. **his generation**—This is a very difficult clause and there are numerous opinions as to its probable meaning. Meyer, Alford, and others understand this as equivalent to, "Who can describe the wickedness of the men of this time?" **9. made his grave, etc.**—"Jesus was put to death with the wicked on the cross, and his wicked judges thought to bury him in a criminal's grave. They appointed his grave with the wicked, but by a striking providence the same authority gave permission to a rich man, Joseph of Arimathea, who provided him with an honorable burial in his own rock-hewn tomb (Matt. 27:57-60)."

**10. pleased the Lord**—The death of Christ was no afterthought; yet Jehovah did not wish his Son pain or evil, neither did he in any sense approve the spirit or deeds of his murderers, but he saw that the salvation of a lost race could be reached in no other way. **his soul**—His life, an offering—"A guilt-offering."—*R. V., margin.* As in verse 5 the divine Servant is represented as a sin-offering, his death being an expiation; so here he is described as a guilt-offering, his death being a satisfaction. **his seed**—"The true spiritual Israel of the

future. Those who by his means are converted to the knowledge of Jehovah." **in his hand**—Under his government or direction.

**IV. THE TRIUMPHANT CHRIST (vs. 11, 12). 11. shall be satisfied**—"He shall see such blessed fruits resulting from his sufferings as amply to repay him for them." **12. with the great**—Among the great. Christ's victories shall be very great. His kingdom shall rule among the nations. **divide the spoil**—"There shall flow to him and his kingdom the wealth, the strength, the numbers, that the strongest nations possess."

**PLAIN TEACHINGS.**—Failure by multitudes to believe the gospel report does not change the fact or the power of the gospel toward them who do believe. The rugged righteousness and the suffering which marked Christ's work of making an atonement for sin prevented worldly minds from seeing any beauty in him; the same things are a stumbling-block to unenlightened minds now. Sin's reaction to Christ will always be, rejection. Sin must be rejected before Christ can be accepted. We can never make "with his stripes we are healed" mean "with his example of a good life we are saved." Since "the Lord hath laid on him the iniquity of us all," if we by confession of sin and by faith accept that arrangement we shall be saved.

#### QUESTIONS

1. How long before Christ was this remarkable chapter written?
2. Is the Servant of Jehovah represented in prophecy as a great ruler and conqueror as well as a great sufferer? Isa. 9: 6, 7; 11: 1-7.
3. How are both these conceptions seen to be true in Christ?
4. Why was it so difficult for the Jews of Christ's time to reconcile royalty with humility and suffering?
5. How can Jesus be represented as both a "tender plant" and a "root out of a dry ground"?
6. Where in the New Testament is Jesus spoken of as being sorrowful? Matt. 26: 37.
7. For whom is Jesus represented as having suffered?
8. Can you explain, by some simple illustration, how the innocent can suffer for the guilty?
9. Can you illustrate, by the straying away of sheep, how men have gone astray from God?
10. Who is represented by the prophet as having gone astray?
11. How was the prophecy fulfilled, "He opened not his mouth"? Luke 23: 9.
12. How were the sufferings described in verse 5 literally endured by Jesus?
13. How did Jesus make his grave with the wicked and with the rich in his death?

#### DISCUSSION TOPICS

1. Vicarious suffering in nature and life.
2. The illegality of the trial of Jesus.
3. The necessity of the atonement.
4. The exaltation of Jesus. W. W. L.

## Lesson Illustration

Stanley in one of his books on African travel tells of the crime of Uledi, his native coxswain, and its final outcome. Uledi was popular because of his courage and ability, but having robbed his master, his fellows had given him a trial and condemned him to be punished by a "terrible flogging." Then arose his brother, Shumari, who said, "Uledi has done very wrong. But no one can accuse me of doing wrong. Now, mates, let me take half the whipping. I will cheerfully endure it for the sake of my brother." Scarcely had he finished when another said, "Uledi has been the father of the boat, boys. Many times he risked his life to save others; he is my cousin, and he ought to be punished. Shumari says he will take half the punishment. Let me take the other half, and let Uledi go free." The Man of Sorrows bore all our sin on the cross. J. H. W.

## One Missionary Minute

In far-away Tibet the people have a way of reciting prayers. They have invented great water-wheels which resemble mill-wheels. These are placed in a swiftly running brook and so arranged that the current turns them around and around. The surface of the wheels is covered with little papers on which sacred prayers are written. Every time the writing turns to the sky the prayer is credited to the maker of the wheel, though he may be miles away busy with his daily duties. To our minds, prayer is not a thing that can be said for us by a substitute. We may go into the presence of the true and living God and talk with him who was "a man of sorrows and acquainted with grief." "With his stripes we are healed." C. T. B.

## Sidelight from Science

### CHOLERA AND SACRIFICE

In 1865 cholera was epidemic in Paris and Marseilles. Dr. Pasteur, Claude Bernard, and Sainte Claire Deville took quarters in the attic of a great hospital where they examined the air, the blood of the patients, and everything that could give a clue to the disease. In July, 1882, cholera became epidemic in Alexandria and Cairo. Again at the suggestion of Pasteur, France sent out as a commission to study cholera M. Roux, M. Straus, and Thuillier. At the greatest personal risk this commission did all in their power to find the cause of the disease. The outbreak ceased before they had succeeded in their quest, but after the danger was supposed to have been over, Thuillier became ill of it, and died most horribly, a victim of the disease whose cure he sought. The bacillus of cholera was isolated by Robert Koch in 1883. He was also in Alexandria in 1882. Our material benefits are purchased for us at the greatest sacrifices by devoted men, even at the cost of life itself. Our great liberties have come in the same manner. J. M.

## Practical Applications

**He was wounded for our transgressions.** A Christian young woman who had suffered much lay upon her death bed. A friend said to her, "You suffer much, I fear." "Yes," she said, "but," pointing to her hand, "there is no nail there; he had the nails, I have the peace." Laying her hand on her brow, she said, "There are no thorns there; he had the thorns, I have the peace." Touching her side, she said, "There is no spear there; he had the spear, I have the peace." The more we suffer, the more we will appreciate what Christ's sufferings mean to us.

**The red line of redemption.** I have owed an individual \$100.00 and have paid the debt but took no receipt for it. I come to his place of business and upon looking over his books see the account upon his ledger, item by item, standing against me. A fear arises within me that I may not be able to prove that the account is paid and I confess it to him. "True," he says, "you bought the items and I have the account against you; but do you not notice a diagonal line, in red ink, extending from one corner to another? That means all is paid. I have no demand against you." We have all sinned and deserve the penalty of death, but there is a precious red line which crosses out the whole account. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9). "The blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1: 7). Said the late Dwight L. Moody, "God made man by his breath; he saved him by his blood." We are saved at an infinite cost.

**The true spirit of Christianity.** We are saved by Christ's sufferings. We are appalled as we think of what our salvation cost, but are too apt to think that all we have to do is to enjoy it. If the church of Christ, which has been redeemed by his blood, is to have any part in saving the world, it must do so by manifesting to the world the same spirit of sacrifice and unselfishness. Only as the church and individual Christians enter into this sacrificial spirit will they be able to win the world to Christ. F. C. E.

## The Lesson Picture



Every man would have to carry the burden of his sins forever were it not for Jesus who became the sin-bearer.



## The Senior and Adult Classes

**INTRODUCTION.**—In this lesson we have the climax of Old Testament Messianic prophecy. In the preceding chapters Isaiah frequently uses the term "servant" as a designation of Israel; but in four "servant songs," of which this is the last and greatest, he means a person, the Messiah.

**THEME.**—The Suffering Savior.

**I. HIS CHARACTER.**—The Servant is sinless. God calls him "my righteous Servant" (v. 11). "He had done no violence, neither was any deceit in his mouth." In contrast with this the prophet says, "All we like sheep have gone astray." He includes himself. This proves that the Servant was not Israel, nor the righteous in Israel, but a coming sinless One. Such a sinless life in the midst of a world of iniquity is a miracle of the first rank. What does it show?

**II. HIS ACCOMPLISHMENTS.**—The Servant bears the consequences of the sins of others. Because of his sufferings and death, sinners may be justified (v. 11). This is the heart of the chapter. It is the doctrine of the atonement preached beforehand. Beginning with verse 4, go through the chapter and pick out every expression that expresses something done by the Servant in behalf of others. Compare this chapter in the Revised Version.

**III. HIS REWARD.**—Because of his achievements, the Servant, like a conquering warrior, shall be great and obtain spoil (v. 12). The counterpart of this in the New Testament is Phil. 2: 9-11, which explains the nature of his exaltation more fully.

B. L. O.

## The Intermediate Class

**TOPIC.**—What Our Salvation Cost.

**AIM.**—To show that Christ died for us, and that Isaiah's wonderful prediction must have been from God.

**APPROACH.**—Is there anything man can predict today? How about eclipses? Phases of the moon? The weather? Show the impossibility of predicting human events with certainty.

**LESSON.**—We have in our lesson a marvelous prediction concerning Jesus, made about 700 years before he was born. However, the prophet, as is customary with him, describes the coming events as though they had already taken place. Have the pupils read Isa. 53 by turn, and discuss how the picture given here was fulfilled in Christ, point by point. The leading thoughts will be, his humiliation, his sufferings, his sinlessness, his accomplishments, and his exaltation. Call attention to the numerous expressions which indicate that his sufferings were for us. Could any man without the help of God have made such a wonderful prediction?

**TRUTH.**—Our salvation was purchased at a great price, even the death of Christ. No cost could be greater.

**APPLICATION.**—Since Christ suffered and died for us, a life lived for him is our "reasonable service."

B. L. O.

## The Junior Class

**TOPIC.**—Jesus' Love for Us.

**AIM.**—To learn something of what our salvation cost.

**APPROACH.**—Juniors will be much interested in discussing the truth that all good comes through sacrifice. Grain only grows through the death of the seed. Vegetable life must be sacrificed to sustain animal life, and both must be sacrificed to clothe and feed us.

**LESSON.**—The simple story of the cross has great power to move men. A missionary in India went to a strange city where the gospel had never been preached and began an outdoor meeting. A mob drew near with stones in their hands to stone him. The missionary asked if he might tell them a story before they threw the stones. They gave consent, and he told them the story of Christ on the cross. As he told it he noticed the stones one by one drop from their hands. Then as he went on, their tears began to drop, and when he stopped they begged him to go on. So wherever Christ is preached in his sacrificial office it wins men's attention and love. These truths are the strongest reproof for sin. A strange tribe in South America had long practised killing their old people and many infants. When told the simple story of the cross they gave up their practices.

**TRUTH.**—If we understand the sacrifice and sufferings of Christ it reproves sin and wins our love.

**APPLICATION.**—Let us give ourselves to Christ as fully and as freely as he gave himself for us.

W. A. H.

## The Primary Class

**TOPIC.**—Jesus' Love for Us.

**AIM.**—To show how much Jesus loves us.

**PREPARATION AND LESSON.**—Once, a long, long time ago, God looked down on earth and saw how very bad the people were and he felt sorry. He wanted them to be good, but they did not really know how. So Jesus said he would go down and show the people how to live. Then they could do as he did and would live good lives. So Jesus came down to earth and lived a beautiful life, but only a few people followed his example. The rest killed him. He was willing to die, too, for them. But he did not stay dead. God let him come to life again. And because he lived and died and rose up again, we can live right as he did. When we die we can go to heaven to live with him if we have been good. Just think how much Jesus loved us to die for us.

"I am so glad that my Father in heaven  
Tells of his love in the book he has given;  
Wonderful things in the Bible I see,  
This is the dearest, that Jesus loves me.

Chorus:

I am so glad that Jesus loves me,  
Jesus loves me, Jesus loves me;  
I am so glad that Jesus loves me,  
Jesus loves even me."

**TRUTH.**—Jesus loves every one.

**APPLICATION.**—Let us show Jesus how glad we are that he died for us.

F. B. L.

## LESSON V

Home Readings for week, Monday, April 29, to Saturday, May 4.

M. Josiah's righteous reign. 2 Chron. 34: 1-7.  
T. The temple repaired. 2 Chron. 34: 8-13.  
W. What Hilkiah found. 2 Chron. 34: 14-21.

T. Ezra's reading of the law. Neh. 8: 1-8.  
F. The inspired Scriptures. 2 Tim. 3: 10-17.  
S. The instructive Scriptures. Rom. 15: 1-7.

## What Hilkiah Found in the Temple.—2 Chron. 34: 1-33.

Printed Portion: 2 Chron. 34: 14-16, 29-33. Devotional Reading: Psalm 19: 7-14.

(Memory Verse, 32)

2 Chron. 34: 14-16

14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given by Mo'ses.

15 And Hilkiah answered and said to Sha'phan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Sha'phan.

16 And Sha'phan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

2 Chron. 34: 29-33

29 Then the king sent and gathered together all the elders of Ju'dah and Je-ru'sa-lem.

30 And the king went up into the house of the LORD, and all the men of Ju'dah, and the inhabitants of Je-ru'sa-lem, and the priests, and the Le'vites, and all the people, great and small:

and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Je-ru'sa-lem and Ben'ja-min to stand to it. And the inhabitants of Je-ru'sa-lem did according to the covenant of God, the God of their fathers.

33 And Jo-si'ah took away all the abominations out of all the countries that pertained to the children of Is-ra'el, and made all that were present in Is-ra'el to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.

**Golden Text.**—Thy word is a lamp unto my feet, and a light unto my path. Psa. 119: 105.

**Practical Truth.**—The real word of God can be lost in a land of Bibles.

**Topic.**—The Bible in National Life.

**Outline.**—I. Josiah institutes a national reform. II. The book of the law found. III. The king hears the book read. IV. A public reading of the law.

**Time.**—About B. C. 641.

**INTRODUCTION.**—I. The book of the law lost. The rabbins say that kings Ahaz, Manasseh, and Amon had destroyed all copies of the law except this one, and that this one was saved only by being hidden under a paving stone. But even though these kings had endeavored such a destruction, yet such a result could scarcely have been attained. Doubtless, as in the days of Elijah, God had many true people in Israel, and some of these at great personal risk would preserve the Word of God, more prized than life. According to Clarke the copy found at this time was probably the original document of the covenant written by Moses, announced to the people on the plains of Moab, and then laid up by the ark (Deut. 31: 24-26) as a continual testimony to Israel. It is thought to have included Deuteronomy, chapters twenty-eight to thirty-one; and the terrible curses contained therein, in view of the immoral condition of the nation, caused great consternation.

2. **Need of reformation.** There was great need of a national reformation such as that instituted by the young king, Josiah. The reigns of three previous kings, Ahaz (16 years), Manasseh (55 years), and Amon (2 years), had been characterized by great departure from God. The reign of the good King Hezekiah (29 years) came between Ahaz and Manasseh, but he was unable to counteract all the evils which had taken deep root in the nation, and although Josiah during the thirty-one years of his reign sincerely attempted to restore the worship of Jehovah, the departure was so deep seated that within twenty-five years after his death Jerusalem was taken and destroyed and the people carried captives to Babylon.

3. **Ancient Israel was a theocracy,** that is, the God of the universe was recognized as the supreme ruler and his laws were the statute book of the nation. This fact is repeatedly recognized by Moses, the judges, and later by the kings, and the history of the nation is filled with a rehearsal of Jehovah's conflicts and intercourse with these refractory rulers. Idolatry became the great national sin. As a consequence reformers were iconoclasts, or image breakers. Moses broke in pieces the golden calf; Gideon inaugurated his reformation by destroying his father's idols and cutting down his groves. Practically the same thing, only on a larger scale, occurred under Kings Asa (1 Kings 15: 13, 14), Jehoshaphat (2 Chron. 17: 6), Hezekiah (2 Chron. 30: 13-15; 31: 1), and Josiah (2 Chron. 34: 4). The great failure in these reformations was that, generally speaking, they were only outward, and the next king, if he chanced to be wicked, soon turned the people back to their idols.

H. A. B.

**COMMENTARY.**—I. **JOSIAH INSTITUTES A NATIONAL REFORMATION** (vs. 1-13). Josiah, made king of Judah at eight years of age, began earnestly to seek the Lord at sixteen. At twenty, he commenced to destroy the places of idol worship throughout the land. At twenty-six he appointed a commission to gather money in both Judah and Israel to renovate and repair the temple.

II. **THE BOOK OF THE LAW FOUND** (vs. 14-16). 14. **brought out the money**—The directions of Josiah with respect to repairing the house of the Lord were being carefully obeyed. The money contributed had been stored in some room in the temple and was brought out to be used in prosecuting the work. **found the book of the law (R. V.)**—This must have been the temple copy, which should have been deposited by the ark of the covenant (Deut. 31: 26). It is difficult to account for the loss of the book of the law. It is conjectured that during the time when Ahaz was profaning the

temple some faithful priest hid the sacred roll lest it should be destroyed by the impious king. **given by Moses**—"By the hand of Moses."—*R. V.* There is a difference of opinion as to how much was contained in the roll found. It is thought that it was Deuteronomy, since this book evidently contains the passages read to the king. Others believe that the main part of the Pentateuch was included. "It is observable that they were about a good work, repairing the temple, when they found the book of the law. Those that do their duty according to their knowledge shall have their knowledge increased. To him that hath shall be given."

**15. Hilkiah**—The high priest. **Shaphan the scribe**—The officer next to the king. **16. carried the book to the king**—Shaphan, bearing the book with him, comes and gives a calm account of the business on which he had been sent at first, namely, the inquiry and arrangement about the money which had been gathered. When that part of the business is dispatched he tells the king concerning the book that has been discovered.—*Cam. Bib.*

**III. THE KING HEARS THE BOOK READ (VS. 17-28.)** Hilkiah did not tell the king that it was the book of the law, but simply called it a book and began reading it at the king's request. It is evident from 2 Kings 22:19 that the portion read was from Deut. 28. Josiah rent his clothes in grief because of the sins of the nation, and because of the calamities which the words read declared should follow such sins. The king appointed a commission to find a prophet to explain the book which had been found. It would seem that Jeremiah and Zephaniah must have been absent from the city. At any rate, the commission came to Judah, a prophetic.

**IV. A PUBLIC READING OF THE LAW (VS. 29-33).** **29. gathered . . . all the elders**—Josiah's work of personally serving the Lord, of removing idolatry, and of repairing the temple prepared the way for finding the book of the law, but he could not stop there. He must publish to the nation the great truths which he had heard. **30. went up into the house of the Lord**—Thus honoring the long-neglected temple. **all the people**—The words of the law were read "to an immense concourse assembled in the court of the temple, in which every order of the state, priests, and prophets, no less than nobles and peasants, heard the new revelation from the lips of the royal reformer, as he stood erect, leaning against the pillar, at the entrance of the inner court, beside the sacred laver, himself the new lawgiver of his people."

**31. the king . . . made a covenant**—The integrity and devotion of Josiah are seen in his readiness to make a "covenant before the Lord" to obey his word "with all his heart." This act was in perfect harmony with his previous record. As he had seen the path of duty he had courageously and energetically followed it. **32. caused all . . . to stand to it**—In 2 Kings 23:3 the words are, "And all the people stood to the cove-

nant." The people of the assembly were moved by the words of the king.

**33. all the countries that pertained to the children of Israel**—Although the northern kingdom had been made subject to Assyria, and most of the Israelites had been carried away as captives, Josiah felt a concern for the religious welfare of those who remained.

**PLAIN TEACHINGS.**—Some results which follow the loss of the Bible: knowledge of the truth is lost; true religion passes away; divine worship ceases; false religions come in like a flood; crime increases; immorality flourishes; judgments of God fall on the land. The Bible may be lost; by neglecting it; by disobeying it; by denying its authority; by allowing it to become choked by "the cares of this world, and the deceitfulness of riches." It is significant that when they brought out the hidden money which belonged to the house of the Lord they found the book of the law. God's Word is indestructible. It bears a charmed life. Men deny it and bury it and probe it, but it survives all its foes and retains its point and power. Reading the Book reveals the moral status of nations and men. When we find the Word of the Lord, that Word finds us.

### QUESTIONS

1. What had been the religious trend in Judah since the days of Hezekiah?
2. What was the character of the two kings immediately preceding Josiah?
3. At what age did Josiah begin to seek after God? 2 Chron. 34:3.
4. How many years had he been occupied with his reform work? 2 Chron. 34:3, 8.
5. From how large a territory had money been gathered to repair the house of the Lord? 2 Chron. 34:9.
6. How may we account for the fact that the book of the law had been lost?
7. How may we lose our Bibles today through neglect or disobedience?
8. In what way did the king express his sorrow when he heard the book of the law read? 2 Chron. 34:19.
9. What serious condition in the nation did the reading of the newly found book reveal? 2 Chron. 34:21.
10. What is the relation between the reading of the Bible and a conviction of sin?
11. What further inquiry did the king make regarding the interpretation of the law? 2 Chron. 34:22.
12. What gracious promise did the Lord make to Josiah? 2 Chron. 34:27, 28.
13. Did the nation, as a whole, unite with Josiah in renewing their covenant?
14. Did the reform come too late to save the land from punishment? 2 Chron. 34:25.

### DISCUSSION TOPICS

1. Childhood piety.
2. Judah's religious decline.
3. Lost Bibles.
4. National sins.

W. W. L.



## Lesson Illustration

An Italian fruit seller had received the Word of God into her heart. Seated at her little stand at the end of the bridge she spent her spare minutes reading the Bible. One day a gentleman said to her, "My good woman, what are you reading?" "It is the Word of God," replied the lady. "The Word of God, who told you that?" "He told me so Himself." "Have you ever spoken to Him?" Looking upward, she replied, "Can you prove to me, sir, that there is a sun up in the sky?" "Prove it. Why, the best proof is that it warms me and I see its light." "So," she replied, "the proof of this Book being the Word of God is that it warms and lights my soul." A Hindu forsook idolatry through a leaf of the Bible upon which was the fifty-first Psalm. This was his gospel for twenty years. When a missionary gave him a New Testament he exclaimed, "Twenty years I walked by starlight, but now I see the sun."

J. H. W.

## One Missionary Minute

Not long since in Dallas, Texas, one hundred aliens were sworn in as citizens of the United States. These people represented twenty-two different nationalities across the sea. The American Bible Society took advantage of this opportunity by giving to every man a copy of Exodus and Matthew, each in vest-pocket edition. A brief address was also given, calling attention to the large part the Bible has played in the making of our nation. If we are to continue a Christian nation we must know the Bible, and use it as our guidebook.

C. T. B.

## Sidelight from Science

### ANTEDILUVIAN CIVILIZATION

The Bible gives us the only record to be had of this period and that is very scant. It is limited to three or four chapters in the Book of Genesis, and those are taken up for the most part with special narratives or with genealogies. In the fourth chapter occurs a very condensed account of the development of that civilization. The steps are mentioned in regular order, just as a scientist today would study them. There are mentioned in order agriculture (vs. 2, 12), the domestication of animals (vs. 2, 20), the beginnings of civil government with its sanctions from God and in the conscience, and its execution by men (vs. 9-15, 23, 24), migration on account of unsatisfactory conditions (v. 16), the rise of urban life (v. 17), the beginnings of nomadic life (v. 20), and the beginnings of the arts and crafts (vs. 21, 22). This same chapter also speaks significantly of the line through which the worship of Jehovah was passed from Adam. Let us hope that the explorations now being carried on will soon reveal something regarding this very interesting period of the race.

J. M.

## Practical Applications

**Darkness.** For nearly one thousand years the so-called Christian church lost the Bible. It was still in the world but hidden in the gloomy recesses of churches and monasteries. Its use was forbidden the people and only here and there a few uncertain rays of light shone out on the masses. This period is called "The Dark Ages." Not because men were not religious. They were extremely so. But their religion was such a mixture of superstition and inventions that the small amount of truth they were taught exerted but little influence. Nations sank deeper and deeper in the scale of immorality, and would have entirely lapsed into paganism had it not been for one here and there like Huss, Wyclif, Savonarola, and others who, at the cost of their lives dared stand for the right.

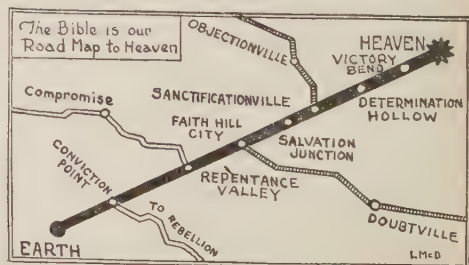
**Light.** But light came to Israel. Light came to the benighted Christian world. Luther found the Word of God chained in a monastery. He read it, translated it, and set it free. A brilliant galaxy of Englishmen, headed by such men as Wyclif, Tyndale, Coverdale, and others, published the Bible in the English tongue and set it free. Forthwith there was not only a change, but a revolution. Whole nations dared turn from the prevailing superstitions to serve the Lord in a new and living way. Such will ever be the result if men will read and obey God's Word.

**Warning.** It would be well for the electorate and the rulers of our country, and every country, to think long before they dare push the decrees of the Word of God to the rear. It would be well for our school authorities to consider well the end when they scoff at the teachings of the Bible, or drop them from their studies. And it would be well for the church to go to her knees in prayer before she substitutes the opinions of science, or any secular ideas, for the pure Word of God.

**Encouragement.** No matter how often the Word of God may be buried beneath the rubbish of hate, and the filth of criticism, it will again come forth; and at each resurrection it will be found to possess the same transforming, saving, sanctifying power as before it was presumably destroyed.

H. A. B.

## The Lesson Picture



Are we following the map?

## The Senior and Adult Classes

**INTRODUCTION.**—Josiah was the last good king of Judah. What other good kings had reigned? Consider the religious decline under Manasseh and Amon. How long had they reigned? Jeremiah began to prophesy during Josiah's reign. He may have assisted in the work of reformation. The book Hilkiah found doubtless included the laws found in the Book of Deuteronomy; perhaps more.

**THEME.**—The Bible in National Life.

**I. ITS POWER TO REFORM.**—The finding of the book of the law gave a mighty impetus to the national reformation Josiah had inaugurated. Had the law been used in accomplishing reforms in Judah before this? See 2 Chron. 14: 3, 4; 17: 9; 31: 21. Discuss the place of the Bible in effecting the great reformation under Luther, Zwingli, Calvin, and Knox. Discuss its effects in heathen countries. Wherever it is read and heeded, transformations in individual life and national life are sure to follow.

**II. ITS POWER TO INSTRUCT.**—Continued instruction in God's Word is necessary, not only to produce reformations and revivals, but to guide the people continuously. If frequent instruction is given and heeded, reformations are unnecessary. The Mosaic law was the great authority to the Hebrew. Is it to us? The principles enunciated by Jesus are applicable everywhere, and binding at all times—the golden rule, for instance. Discuss the application of this rule in the affairs of nations, and of groups within nations.

B. L. O.

## The Intermediate Class

**TOPIC.**—Discovering a Guide Book.

**AIM.**—To lead to an appreciation of the Bible as our guide through life.

**APPROACH.**—How many of you have used an automobile road map in finding the right road? A correct map or guide-book is often of great value. We have in the Bible a guide-book which directs us aright concerning our duties, and if followed will lead us to heaven.

**LESSON.**—1. Moses had commanded that a copy of the law should be kept beside the ark of the covenant (Deut. 31: 26). Evidently a copy was usually kept in the temple, but in Josiah's day it had been forgotten. Describe the events following its discovery—the reading of the law to the king, the inquiry made of Huldah, her reply, reading the law to the people, the covenant made, the reformation continued. 2. We all need a spiritual guide-book. We should not be sure as to what we ought to do if we did not have the Bible to guide us. To have such guidance is a wonderful privilege. The Bible makes plain our duties to God and to one another. Repeat the golden text.

**TRUTH.**—The Bible is the most important guide-book in the world. It is always up to date in its directions.

**APPLICATION.**—We should follow the guide-book which God has given us.

B. L. O.

## The Junior Class

**TOPIC.**—Finding a Lost Book.

**AIM.**—To learn how the Word of God is lost and is found today.

**APPROACH.**—Two young men lost their way in a great forest. They had a compass, but one of them insisted that the compass needle was wrong. He went the way he believed was right, and was found dead later. The other went according to the compass and was saved.

**LESSON.**—The Bible is lost to those who disbelieve it, to those who neglect it, to those who refuse to obey it, to those who are prejudiced against it. The Bible is found by many who have never known of it. A man of Chili found a single leaf of the New Testament in a rubbish heap. He became so interested he secured a whole copy, read it, was converted, and when missionaries came later they found a company of fifty Christians. It is found by those who draw strength and comfort from its pages. Sir Walter Scott, on his death bed said, "Bring the book and read." His friend said, "Sir Walter, there are twenty thousand books in the library. Which one do you wish?" "There is but one book," answered the great man.

**TRUTH.**—The Bible is lost to many, but may be found by all.

**APPLICATION.**—Shall we not daily read God's Word before we read newspapers or stories?

W. A. H.

## The Primary Class

**TOPIC.**—Finding a Lost Book.

**AIM.**—To show the necessity of knowing the contents of God's Word.

**PREPARATION.**—Have at hand the scroll that you had a few weeks ago. Tear it in a few places and otherwise give it a well-worn appearance.

**LESSON.**—This is a very interesting and concrete lesson for children and should be told simply. The Jewish people had become very wicked and had forgotten God. They worshiped idols of stone and wood. Then a good king came to the throne. He wanted the people to worship God, so he had the wooden idols burned up, and the stone idols ground into little bits of pieces. The temple, the house of God, had fallen into decay and was badly in need of repairs. The king had money collected from all the Jewish people to pay for repairing the temple. During the tedious process of repairing, the high priest, Hilkiah, found in the temple a book, not like our books now but one like this (show scroll). Nobody knew anything about this book. It told the people what God had told Moses, a long time ago, that something dreadful would happen to the Jewish people if they forgot God and went to worshiping idols. Hilkiah sent the book to the king and when the king read it he began to be afraid. He prayed to God to help them, and God did.

**TRUTH.**—If we stay close to God we will know all that is necessary for us to know.

**APPLICATION.**—We should know that God has told us in the Bible.

F. B. L.

## LESSON VI

Home Readings for week, Monday, May 6, to Saturday, May 11.

M. The call of Jeremiah. Jer. 1:1-10.

T. Jeremiah's lament. Jer. 8:18-22.

W. The ministry of Jeremiah. Jer. 26:1-9.

T. Results of his preaching. Jer. 26:10-19.

F. Daniel's courage. Dan. 6:10-18.

S. Stephen's courage. Acts 6:8-15.

## The Early Ministry of Jeremiah.—Jer. 1:1-10; 6:10, 11; 8:18; 9:2; 26:1-24.

Printed Portion: Jer. 1:6-10; 26:8-15. Devotional Reading: Psalm 26:1-7.

(Memory Verse, 13)

Jer. 1:6-10

6 Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Jer. 26:8-15

8 Now it came to pass, when Jer-e-mi'ah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shi'lo, and this city shall be desolate without an inhabitant? And all the people were gathered against Jer-e-mi'ah in the house of the LORD.

10 When the princes of Ju'dah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jer-e-mi'ah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

**Golden Text.**—We ought to obey God rather than men. Acts 5:29.

**Practical Truth.**—To be a true teacher of righteousness requires a high type of moral and physical courage.

**Topic.**—Fidelity in the Face of Difficulties.

**Outline.**—I. Jeremiah's call. II. Jeremiah's burden. III. Jeremiah threatened with death. IV. Urijah's martyrdom.

**Time.**—From about B. C. 629 to B. C. 607.

**Place.**—Jeremiah was a prophet in Judah.

**INTRODUCTION.**—1. **Josiah's great Passover.** After the reading of the book of the law, found by Hilkiah the high priest when Hezekiah was cleansing the temple, Josiah held the greatest Passover ever held by any of the kings of Israel or Judah. This was the climax of a series of efforts that King Josiah made to stop the downward course of the nation. He had set a noble example by earnestly seeking God, when he was sixteen years of age (2 Chron. 34:3), and had waged a relentless warfare for six years on idolatry, breaking down and utterly destroying the idols of the land. He repaired the house of the Lord (2 Chron. 35:3-8), after which he held the Passover. But the efforts of the good king were not sufficient to stem the tide of wickedness in the nation (Jer. 3:10).

2. **God's great prophet.** Jeremiah was a great prophet, only surpassed by Isaiah for clearness of vision and range of prophetic subjects. God sent prophets to his people because he had compassion on them (2 Chron. 36:15). Their business was to reprove the people for their sins, call them to repentance, and foretell future events. Jeremiah was the son of Hilkiah, of the priests of Anathoth. He commenced to prophesy when young, in the thirteenth year of the reign of Josiah, and prophesied until after Judah was taken into captivity. He never married (Jer. 16:2). He was fearless in his prophetic utterances, and was resigned to die for the truth (Jer. 26:14, 15).

3. **The prophet's message.** It was a message to the nations, but particularly to Judah. He denounced the sin of the people of Judah, warned them of impending danger, and prophesied that the nation would return from Babylonian captivity after seventy years (Jer. 25:1-14). His fearlessness is seen by the character of his messages delivered in person to the offending parties. His messages to Judah were delivered at Jerusalem charging the nation with being worse than Israel had been (Jer. 3:8; 7:30, 31). His message to the people that went to the temple to worship, was delivered in the gate of the Lord's house. He charged them with being wicked (Jer. 7:1-10) and insincere in their worship (Jer. 3:10). His message to the king of Judah, delivered at the king's house, was a fearful message (Jer. 22:1). He told the king that God would fight against him and his people (Jer. 21:4-7), and that his seed should be cut off from reigning on the throne of David (Jer. 22:24-30).

A. J. H.

**COMMENTARY.**—I. **JEREMIAH'S CALL** (Jer. 1:1-10). 1-5. God's call came to Jeremiah during the days when young King Josiah was purging the land of idolatry and reestablishing the worship of Jehovah. The Lord told Jeremiah that he had chosen him to be a prophet even before he was born.

6. **I cannot speak**—Jeremiah's knowledge of the great responsibilities of a prophet caused him to feel his unfitness. **I am a child**—He was only a young man and inexperienced. 7. **say not, I am a child**—His would be a strong man's work. 8. **be not afraid of their faces**—Jeremiah would meet fierce opposition. **I am with thee**—The Lord assured Moses with the same promise. 9. **his hand . . . touched**



**my mouth**—Jeremiah was given power to speak. He did not hesitate until God appointed another to speak for him as was the case with Moses. **10. to pull down . . . to build**—The work of the newly called prophet would be constructive as well as destructive.

**II. JEREMIAH'S BURDEN (6: 10, 11; 8: 18; 9: 2; 6: 10, 11).** Jeremiah must earnestly warn the people of the coming desolation of the nation, but the people are so far from God that they treat the matter with indifference. **8: 18.** The stubbornness and wickedness of the people is so great that when Jeremiah would try to find some comforting aspect it made his heart faint. **9: 2.** The prophet sometimes felt like hiding in the wilderness to escape the responsibility of preaching to a rebellious people.

**III. JEREMIAH THREATENED WITH DEATH (Jer. 26: 1-19).** **1-7.** The Lord told Jeremiah to stand in the temple court and declare before the priests, the false prophets, and the people that if they did not turn from their evil ways the Lord would make Jerusalem and the temple desolate as Shiloh had been made desolate by the loss of the ark and the death of the priests.

**8. made an end of speaking**—The hearers respectfully held their peace until the message was delivered. **took him**—"Laid hold on him."—**R. V. thou shalt surely die**—The ground upon which the penalty was declared was that Jeremiah had prophesied falsely and the punishment according to the law was death (Deut. 18: 20). **9. why hast thou prophesied**—Since the people were unwilling to believe the prophet's message, they persuaded themselves that he was a false prophet.

**10. the princes of Judah**—"Probably the judicial officers who were about the palace, the germ of the Sanhedrin of later times. They evidently had the power of life and death." **entry of the new gate**—It was probably the gate built by Jotham (2 Kings 15: 35). Trials were usually held at such a place as this. **11. then spake the priests . . . unto the princes**—A formal accusation was presented against the arrested prophet, and the ground of the accusation. **prophesied against this city**—Their unbelief had construed the words of a true prophet into a false prophecy, and they would rather have Jeremiah put to death than accept the message.

**12. then spake Jeremiah**—He was permitted to plead his own cause. **the Lord sent me to prophesy**—We can not fail to admire the calm confidence of the prophet.

**13. amend your ways and your doings**—From defending himself he turned aside to exhort his accusers. Jeremiah had only the welfare of his people at heart, and he seems to have lost sight of his own danger in considering the danger that threatened the nation. **the Lord will repent him of the evil**—The destruction which God had foretold was to fall upon the people because of their sins, but if they would humble themselves and seek the Lord, the punishment would be averted. **14. I am in your hand**—His personal safety was of trifling importance in comparison with the

welfare of the nation. **15. innocent blood**—The prophet was conscious of his own integrity.

**16-19.** Jeremiah's frankness and his disregard of self convinced the princes and the people that he was a true prophet delivering God's message. He was set free. The case of Micah was recalled who had prophesied similarly during Hezekiah's reign and whose exhortations were heeded.

**IV. URIJAH'S MARTYRDOM (vs. 20-24).** Urijah prophesied, as Jeremiah did, against the sins of the nation. When he was threatened with death he fled to Egypt, but was brought back and was slain by the king with a sword.

**PLAIN TEACHINGS.**—The faithful preacher will preach all the words God commands him without diminishing a single one. Those who will not be subject to the commands of God make themselves subject to the curse of God. Where God and his truth are rejected by the people, especially the leaders, danger lurks for the man who will be the faithful mouthpiece of Jehovah. A man may be a true prophet of the Lord and prophesy the destruction of Zion. It is poor policy when a city is on fire for the people to rush to the fire house to smash the bell with hammers and to hang the man with the bell rope who is giving the warning.

### QUESTIONS

1. What do we know about Jeremiah's birthplace and parentage? Jer. 1: 1.
2. From what family in the tribe of Levi did the priests descend? Ex. 28: 1.
3. How did Jeremiah express the deep sorrow which he felt because of the calamities which had come upon his people? Jer. 9: 1.
4. Was Jeremiah a child in years or in experience when God called him?
5. What other great leaders in Israel plead their insufficiency when called to a great task? Ex. 3: 11; Judges 6: 15.
6. May our supposed disqualifications prove to be blessings to us if we yield ourselves fully to the Lord?
7. What encouraging assurance did the Lord give to Jeremiah?
8. When does destruction precede reconstruction in our task today as in Jeremiah's day?
9. Why should we always have a humble estimate of ourselves?
10. What New Testament preacher resembled Jeremiah in faithfully declaring all that God commanded him? Acts 20: 27.
11. What charge is brought against Jeremiah? Jer. 26: 9.
12. What penalty did the law impose for prophesying falsely in Israel? Deut. 18: 20.
13. What was Jeremiah's defense when placed on trial?
14. With what words did Jeremiah exhort his accusers?

### DISCUSSION TOPICS

1. The priestly cities in Israel.
2. Jeremiah as a man of sorrows.
3. The sense of responsibility which God's messengers should feel. W. W. L.

## Lesson Illustration

If a pupil in school is told to work his mathematics, but chooses to draw a map instead, the perfection of the map does not save him from censure. A guide through an unknown country must be followed without demur. The captain of the vessel yields complete authority to the pilot. The soldier in battle must fight when and where he is ordered; after the battle he may see the wisdom of the commander's orders. The farmer must obey the laws of nature if he would reap a harvest. We must obey God's spiritual laws if we would be happy here and hereafter. We must obey God whether we see the reason or not. A colored preacher once said, "What eber the Lawd say in dis blessed book dat I'm gwine to do. If he say I must jump troo a stone wall, I'm gwine to jump at it. Goin' troo belongs to the Lawd; jumpin' at it belongs to me." J. H. W.

## One Missionary Minute

From a recent address to the students of Berea College we take the following items:

"Where a few years ago there were impassable and impassable roads the great Kentucky-Virginia highway is slowly working its way. Where there was widespread destruction of timber, one now sees 10,000 acres of cut-over land given to the University of Kentucky for an experiment station and forestry being taught to the natives. Where a few years ago a public gathering would attract questionable characters, a recent crowd of one thousand people was free from moonshine and disorderly conduct."

This transformation may be traced to the uplifting influence of education and missions. Faithful teaching and preaching to any people in any land will bear valuable fruit. C. T. B.

## Sidelight from Science

### SEARCHLIGHTS

A searchlight is an apparatus for projecting a powerful beam of light of approximately parallel rays. Many applications are found. The army and navy use searchlights for signalling and to locate and watch the movements of the enemy. Ordinarily boats use them as a means of safety to themselves and to others. Modified forms are in use on our cars. In connection with displays of fireworks they are often used to produce special illuminations. The beams of powerful lights act as beacons to guide the voyagers of the skies. Some of the searchlights have powerful beams. Candle-power of from 2,000 to 50,000 is common. Charlottesville, West Virginia, boasts one whose beams are visible for 200 miles. The General Electric Company has designed a searchlight of 1,035,000,000 candle-power. God's prophets are sent to act as lights to show us our dangers, to point the way to heaven, and to illuminate the experiences through which we pass. J. M.

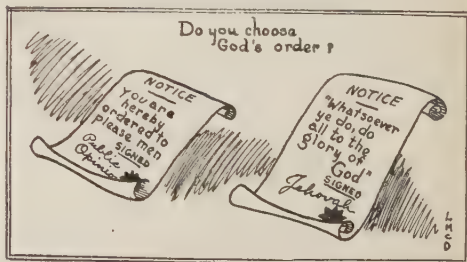
## Practical Applications

**Divine purposes.** Jeremiah was born to be a prophet to the nations (Jer. 1:5). King Josiah was born to destroy idolatrous worship in Israel (1 Kings 13:2; 2 Kings 23:15-20). King Cyrus was born to deliver God's people from Babylonian captivity and give commandment for the rebuilding of Jerusalem and the temple of God (Isa. 44:28; 45:1-13; 2 Chron. 36:22, 23). Paul was born to be an apostle. He says that God separated him from his birth, and called him by his grace to reveal his Son in him so he might preach Christ among the heathen (Gal. 1:15, 16). God has a noble purpose for each of our lives. He has not called us to wrath, but to obtain salvation by our Lord Jesus Christ (1 Thess. 5:9). He has called us to be saints (Rom. 1:7). He has chosen us in Jesus, before the foundation of the world, that we should be holy and without blame before him in love (Eph. 1:4). His purpose is to sanctify us and make us members of his body (John 17:19; 1 Thess. 4:3; Rom. 12:4-8). Our place in the body of Christ may be obscure, and yet be more important than others of more prominence (1 Cor. 12:4-31).

**Opposing forces.** Just as surely as God is the author of all good (James 1:17), the devil is the author of all evil (Matt. 13:37-39). He works in the children of disobedience (Eph. 2:2) and they oppose the children of God. So we should not be alarmed if fiery trials be our lot (1 Peter 4:12, 13). Jeremiah was opposed by kings, princes, false prophets, priests, and people, including the members of his family (Jer. 1:17, 18). We are to enter the kingdom of God through much tribulation.

**Triumphant loyalty.** God told Jeremiah that he should have to face opposition from the people, but that he would be with him to deliver him, and that Jeremiah would be like a "defensed city, an iron pillar, and walls of brass" (Jer. 1:17-19). Jeremiah was to deliver every word that God commanded him without fearing the people (Jer. 1:7, 8, 17). Jeremiah was loyal (Jer. 26:12-15). Peter and John were loyal (Acts 4:18-20). Paul was loyal (Acts 20:22-27). We can always triumph (2 Cor. 2:14). We can be "more than conquerors" (Rom. 8:35-39). A. J. H.

## The Lesson Picture



Every person must decide what orders he will obey.

## The Senior and Adult Classes

**INTRODUCTION.**—Today we begin the study of the prophet Jeremiah. Called when a young man, five years before the discovery of the book of the law in the temple, he prophesied until after the downfall of Jerusalem forty years later. He was a weeping prophet—a patriot who bewailed his nation's doom. He was commanded to remain unmarried (Jer. 16: 2). His messages to Judah were principally warnings and threatenings because of the nation's sin.

**THEME.**—Fidelity in the Face of Difficulties.

**I. DESPITE YOUTHFUL TIMIDITY.**—The young man Jeremiah naturally shrank from the task of delivering God's unwelcome messages to the nations. But God gave him the promise, "I am with thee to deliver thee." Compare the case of Moses (Exod. 3: 11, 12). It requires courage today to be faithful amidst worldlings and scoffers.

**II. DESPITE SEEMING FAILURE.**—Jeremiah has been called "the prophet of failure" because scarcely any one heeded his messages. Lack of results is a source of discouragement. It was to Elijah. It has been to many a Christian worker. Yet if satisfied that we are in divine order, we should persevere, and leave the results with God.

**III. DESPITE DIRE THREATENINGS.**—A menacing mob seized Jeremiah and threatened to kill him. He was willing to die, but not willing to withhold the messages God had given him. It requires courage to oppose public sentiment.

B. L. O.

## The Intermediate Class

**TOPIC.**—Taking a Stand for God.

**AIM.**—To make clear what is involved in taking one's stand for God.

**APPROACH.**—Can you think of any men in the Bible who did what was right when it took courage to do so? How about Daniel? The three Hebrew children? The prophets often took their stand and uttered prophecies which angered their hearers—as Elijah, Amos, Micaiah, and Jeremiah.

**LESSON.**—Taking our stand for God involves much. 1. It means that we will shun all evil, including those sins which may be popular round about us. Enticements to join in evil deeds must be repelled. 2. It means that we will show our disapproval of sin by our words and actions. We will make plain to others just where we stand. Our influence will be on the side of right. 3. It means that we will manifest our approval of Christian people, make them our closest companions, and shun sinful associates where possible. 4. It means that we will publicly confess Christ, and honor his church.

**TRUTH.**—Our companions will respect us more if we take our stand for God, than if we yield or compromise.

**APPLICATION.**—The world needs young people who have convictions, and will be true to them.

B. L. O.

## The Junior Class

**TOPIC.**—Doing Hard Things for God.

**AIM.**—To learn that the hard way is usually the easy way.

**APPROACH.**—A lady found in her garden a large chrysalis from which she knew would come a most beautiful moth. In the spring she noticed a hole had been made and that the moth was struggling to get out. After a time she thought to aid it, so cut the hole bigger and let it out. But its wings were weak and after a few feeble efforts to fly it died. She afterward learned that it needed the struggle of making its own way out of the chrysalis to develop wings and beauty.

**LESSON.**—If a child should lie in bed day after day it would grow, but it would be so soft and weak it would be unable to walk. God gave the prophets hard things to do, but this was a kindness. It is good for us to do hard things, for that is the way we grow strong. The old eagle builds a nest on the edge of a cliff. It has a soft lining, but when the young eagle gets large enough to learn to fly, the mother bird tears out the soft lining. Then a little later she pushes the eaglet over the cliff so it has to learn to fly.

**TRUTH.**—If we carry the load that seems heavy today, it will seem lighter tomorrow.

**APPLICATION.**—Let us not ask God to give us an easier way, but more strength for the journey.

W. A. H.

## The Primary Class

**TOPIC.**—Doing Hard Things for God.

**AIM.**—To show that God's service demands our best effort.

**PREPARATION.**—Out of pasteboard make a small imitation of "stocks," the instrument of punishment. It was often made of two boards fitting edgewise together, the top one being removable. Two holes for the feet and sometimes two for the hands were cut, with half the hole on each board. The person's feet were placed in the cut-out spaces and the top board fastened down so the feet could not be removed.

**LESSON.**—Jeremiah was a man who lived near Jerusalem. One day God spoke to him and told him that God wanted him to be his helper. At first Jeremiah did not want to be God's helper. God had some hard work for him to do and he did not want to do it. But finally he decided that it was best for him to obey God. So he set out to help God. People were very unkind to him and treated him very badly. One man had him put in the stocks. (Explain about the stocks, using your model.) These stocks were right near the church where people on their way to church could see Jeremiah. Probably some of them laughed and undoubtedly they all turned to look at him and wonder what he had done to deserve such punishment. Jeremiah was a sensitive person and this must have hurt his feelings. But he did not complain but kept right on helping God. When we have anything hard to do are we like Jeremiah?

**TRUTH.**—God needs our best service.

**APPLICATION.**—God can help us to do hard things.

F. B. L.



## LESSON VII

Home Readings for week, Monday, May 13, to Saturday, May 18.

M. Jeremiah calls to obedience. Jer. 7: 1-11.

T. A disobedient people. Jer. 7: 21-26.

W. Obedience better than sacrifice. 1 Sam. 15: 17-23.

T. Obedience and blessing. Deut. 11: 26-32.

F. Disobedience and punishment. Deut. 28: 15-24.

S. The obedient Christ. Phil. 2: 1-11.

## Jeremiah Calls to Obedience.—Jeremiah 7: 1-26.

Printed Portion: Jer. 7: 1-11, 21-23. Devotional Reading: Psalm 96: 7-13.

(Memory Verse, 23)

Jer. 7: 1-11

1 The word that came to Jer-e-mi'ah from the LORD, saying,

2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Ju'dah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Is'ra-el, Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Ba'al, and walk after other gods whom ye know not;

10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

Jer. 7: 21-23

21 Thus saith the LORD of hosts, the God of Is'ra-el; Put your burnt offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of E'gypt, concerning burnt offerings or sacrifices:

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

**Golden Text.**—Obey my voice, and I will be your God, and ye shall be my people. Jer. 7: 23.**Practical Truth.**—No form of worship is acceptable to God when obedience is lacking in the life.**Topic.**—Obedience Essential in True Religion.**Outline.**—I. A call to repentance. II. A warning against insincere worship. III. Disobedience reproved.**Time.**—Early in Jeremiah's ministry which began about B. C. 629.**Place.**—At the temple in Jerusalem.**INTRODUCTION.**—1. The times of Jeremiah. Jeremiah lived in that tragic period—closing days of the kingdom of Judah. He also lived to experience the humiliation of the captivity. The northern ten tribes had been carried into captivity nearly a century and a half before Judah suffered a like fate. Knowing that the sins of Judah were similar to those of Israel he could expect Judah to be likewise punished, and evidently felt that God's wrath would visit the nation in his day. Thus it proved, and the voice of Jeremiah, as God's prophet, is raised in warning just before the end comes.

2. The sin of disobedience. God's laws must be obeyed, or the penalty of disobedience will be exacted. God is the author of nature. His laws govern nature. Hence when a natural law is violated, the penalty follows. The moral law of God is just as exacting. "The soul that sinneth it shall die." The penalty may not be visited as speedily as in the case of the violation of some of nature's laws, but it is just as certain. Death has come not only to individuals as a result of the violation of God's laws, but the same punishment has been meted out to nations throughout history.

3. What was Judah's sin? Hundreds of years before the time of Jeremiah, God had given to his chosen people, through Moses, the decalogue. One of the immortal commandments says, "Thou

shalt have no other gods before me." This law the people of Judah had grossly violated, and had become steeped in idol worship, until they were an abomination in the sight of Jehovah. Then when having thus departed from Jehovah, the sinful people seem to think that by maintaining a form of worship in the temple the wrath of God can be appeased. But Jehovah instructs Jeremiah to say that just as the ark which once reposed at Shiloh was suffered to pass into the hands of the Philistines because of the sins of the priests of that day, so their temple and city would pass. There could be no substitute for the obedience which they had failed to render. "Obedience is better than sacrifice."

E. A. H.

**COMMENTARY.**—I. A CALL TO REPENTANCE (vs. 1-7). 1. word that came . . . from the Lord—This is the third message which Jeremiah received from the Lord. The first two are given in chapters 2 to 6. 2. the gate of the Lord's house—One of the openings into the court about the temple where the people assembled when they came to the temple to worship. hear . . . ye . . . that enter . . . to worship—This message was particularly for those who still kept up a semblance of the worship of Jehovah.

3. amend your ways—The people who still professed to worship the Lord had backslidden in heart and in practise and needed to repent. Their religious interest was only superficial. I will cause you to dwell in this place—The warning had already been made that the people would be deported for their sins, yet the deportation could be prevented if the people would repent. 4. trust—The Old Testament word for faith, belief. lying words—The priests

and some of the ordinary prophets had fallen into such wicked ways that they taught the people the things which they wanted to hear—such teachings as would permit them to continue to be comfortable in their sins. They also took bribes for prophesying what they knew to be false, saying, **The temple of the Lord**—They need not think that because the Lord had directed the building of the temple and had made it his dwelling place he would always remain in it no matter what the sins of the people might be.

**5. thoroughly amend**—Thoroughly repent. **thoroughly execute judgment**—Justice in Judah had become rare. Bribery and graft were common. **6. oppress not the stranger**—Unscrupulous men in official places would take advantage of strangers in the territory. **the fatherless**—Orphan children who were unable to protect their rights. **the widow**—That defenseless women should be defrauded in the administration of justice shows the corrupt state of affairs. **shed not innocent blood**—Even murder was common. **neither walk after other gods**—Idolatry was practised by the professed worshippers of Jehovah. **7. then will I cause you to dwell**—A repetition of the promise to avert punishment.

II. A WARNING AGAINST INSINCERE WORSHIP (vs. 8-20). **8. ye trust in lying words**—The kind of leadership in which the people trusted is described by Micah: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money" (3:11). It is not to be supposed that the people did not know that their leaders were insincere.

**9. steal, murder, and commit adultery, etc.**—All these things were being done while the guilty ones were professing to worship Jehovah. **10. stand before me in this house**—In the attitude of worship in the temple. **we are delivered to do these**—Not even denying having committed all the sins mentioned but claiming immunity for them because of the teachings of their leaders and because of their connection with the temple. **11. a den of robbers in your eyes**—God asked through his prophet, "Do you think the temple which I blessed and permitted to be called by my name can become a den of robbers and continue to have any of my favor or approval?"

**12-20.** The Lord is represented as rising up early to send true prophets whom the people had continually rejected. Therefore he would allow the city and the temple to be destroyed as he had allowed Shiloh to be deserted as the center of his worship (1 Sam. 4:10, 11; Psa. 78:60).

III. DISOBEDIENCE REPROVED (vs. 21-24). **21. put your burnt offerings unto your sacrifices**—A statement of the Lord's disapproval of sacrifices since sincerity had gone out of them. **I spake not . . . concerning sacrifices**—There was a threefold giving of the law. First, it was given orally without mention of burnt-offerings and sacrifices (Ex. 20:1 to 24:11). The key-note was obedience. Second, Moses was called up into the mountain to receive the tables of stone. In the meantime Israel disobeyed

and set up the worship of the golden calf. Moses returned from the mountain bringing the stone tables and instructions about priesthood and sacrifices (Ex. 24:12 to 33:23). Third, the second tables of stone were prepared (Ex. 34:1, 28, 29).

**23. this thing commanded I . . . Obey**—Obedience was the first great requirement. God prefers it above sacrifices. **24-26. walked in the counsels . . . of their evil heart**—An evil heart always counsels disobedience.

PLAIN TEACHINGS.—Jesus gave a New Testament emphasis to Jeremiah's warning to professed worshippers of the Lord when he said that in the end many would profess to have been associated with him, to whom he would have to declare, "I never knew you." Revivals often need to begin at the very gate of the house of the Lord. Repentance is as becoming to an insincere professor of religion as it is to one who professes nothing good. The church has always been hindered by false leaders whose "lying words" have evoked the trust of the people. A place which has once been blessed with the glory of the Lord may lose all trace of his presence. Any kind of business or social order which oppresses the defenseless and the weak invites the judgments of God. Men drifted from God through unbelief and disobedience; they return by way of faith and obedience.

### QUESTIONS

1. Would this lesson seem to indicate that the reforms of Josiah had not been permanently successful?
2. Where was Jeremiah directed to take his stand in addressing the people?
3. Who probably spoke the lying words referred to in verse 4?
4. Why did the people believe in the inviolability of the temple of the Lord?
5. What hope did Jeremiah still hold out to the people if they would amend their doings?
6. What classes of people were being unjustly oppressed in Israel?
7. In what way is national righteousness a source of national strength and a means of defense?
8. In addition to their social and political sins, what form of idolatry were the people practising?
9. What did Jeremiah mean by charging that God's house had been made a den of robbers?
10. When had Shiloh been a center of divine worship in Israel? 1 Sam. 1:3.
11. How were whole families uniting together in idolatrous worship? Jer. 7:18.
12. What, in God's view, was more important than burnt-offerings and sacrifices? V. 23.

### DISCUSSION TOPICS

1. The practical character of Jeremiah's preaching.
2. Continued decline in Judah under Josiah's sons.
3. The danger of trusting in religious forms.

W. W. L.

## Lesson Illustration

A story is told of a great captain who, after the battle, was talking to the other officers. He asked them who had done the best on the field that day. One spoke of the special bravery of one man, and some of another. "No, you are all mistaken," said the captain. "The best man in the field today was a soldier who was just lifting his arm to strike an enemy, but, when he heard the trumpet sound retreat, checked himself, and dropped his arm without striking the blow. That perfect and ready obedience to the will of his general is the noblest thing that has been done today." We ought to obey God rather than men, and it is especially pleasing to the Lord when we obey promptly. Obedience long delayed often amounts to disobedience. A pastor felt impressed to talk with an actress who passed his home one morning. He failed to obey. She was killed that day. Later he learned that the woman had recently expressed a desire to find Christ. She might have been saved.

J. H. W.

## One Missionary Minute

The first letters of the inserted words in the following sentences, placed in order, spell that to which Jeremiah called the people. That word is a qualification for every missionary.

— was the son of Boaz. Paul was of the tribe of —. Isaac had two sons, Jacob and —. Of — it was said, "An excellent spirit was in him." In — we read, "They that wait upon the Lord shall renew their strength." — walked with God. Jonah was sent to —. In — we read, "Set your affection on things above." In — we read, "Be of good courage, and do it." C. T. B.

## Sidelight from Science

### BRIDGES

Bridges enter intimately into our habits of expression. We burn them behind us. We do not cross them before we get to them. We shall cross the river safely if we stay on the bridge. Bridges recall to our minds some of the most heroic deeds of the human race and arouse our fancy, never failing to call out our most intimate convictions. Who does not stand in reverent silence as he gazes at a bridge. Rivers are beautiful and often carry great burdens of commerce. Canyons are wonderful scenery. The valleys, fertile and productive, enrich their inhabitants. Railway tracks and waterways are necessary means of transportation. But they all would, in a certain definite sense, be barriers to progress and in many cases become a menace to life if there were no bridges. Communities lying in sight of each other would become strangers and foreigners.

By obedience, men, like bridges, have spanned an otherwise impassable gulf between God and some mortals or communities, or even whole peoples.

J. M.

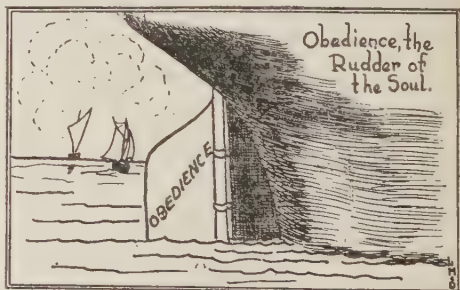
## Practical Applications

**Obedience as discipline.** Discipline consists in doing those things which naturally one does not want to do. Character building consists largely of these processes. The child that has not been obliged to conform to rules of conduct in the home becomes the disobedient child in school. Unless he can be taught to obey in school he grows up to be the law-breaking citizen who will eventually pay the penalty of lawlessness. In spite of all the modern theories as to the advisability of governing children without "breaking their wills," the fact remains that when discipline breaks down in any realm, whether it be the home, the school, the church, or the state, then follows disaster. The Scriptures plainly teach the absolute necessity of obedience to the commands of God. The Bible is replete with examples of those who have wrecked their lives by disobedience. If the plain Bible teachings are not sufficient to convince one of the necessity of discipline, then the pages of profane history will furnish proof in abundance that the man or nation which disregards proper restraint will come to grief.

**An unrestrained generation.** Whether or not this generation is better or worse than some other generations is a matter of debate. One thing is generally conceded, and that is that the present is an unrestrained generation; and history shows that whenever a man or a nation breaks away from wholesome restraints and follows natural propensities the end is probably not far distant. When Rome began to break away from the restraints of the worship of her ancient ancestors and adopted the corrupting, licentious religions of the East, she headed directly toward destruction, which surely came. When the people of Judah broke away from the "thou-shalt-not" items of Jehovah's laws, and began to worship the gods of the East, they, too, paid the penalty and were swept away into Babylonian captivity. Let America beware, for God has no pets among men or nations.

E. A. H.

## The Lesson Picture



A ship without a rudder drifts aimlessly and is soon lost. A life without obedience to God is like such a ship. Is your life guided by the will of God?



## The Senior and Adult Classes

**INTRODUCTION.**—The idea of obedience implies the validity of some law which should be obeyed. We are not under obligation to keep the Mosaic regulations in force in Jeremiah's day. See Gal. 3: 23, 24; 2 Cor. 3: 14. However, we are under obligation to obey the commandments commonly called moral, which were reiterated and strengthened by Christ and his apostles. Discuss the antinomian doctrine that no law of any kind is binding upon Christians. See 1 Cor. 7: 19.

**THEME.**—Obedience Essential in True Religion.

**I. GOD DEMANDS OBEDIENCE.**—This demand is made in verses 3 and 23 of our lesson. In every age our supreme duty is to obey the commands of God, because he is God and has complete authority to speak, and because he will never require anything at variance with his absolutely perfect character.

**II. THE GODLY DELIGHT IN OBEDIENCE.**—Jeremiah denounces the people who were guilty of gross sins and yet came and stood before God in his temple (verses 9, 10). Their actions showed they were not of God. Obedience, rather than formal religious observance, is ever the test of true religion. The true Christian delights to obey God.

**III. GOD PUNISHES DISOBEDIENCE.**—The men of Judah trusted in the lying words of the false prophets, and thought they were secure in spite of their sins. But Jeremiah declared differently. See verses 12-15.

B. L. O.

## The Intermediate Class

**TOPIC.**—Doing What God Commands.

**AIM.**—To emphasize the importance of obeying God.

**APPROACH.**—Do the worst sinners and criminals usually attend church? God told Jeremiah to stand in the gate of the temple and warn the people who went in to worship. Although they committed gross sins, they still went to church.

**LESSON.**—1. It was very important that the people of Judah should keep God's commandments. If they did so, Jeremiah declared they would dwell securely in the land; but if they continued to disobey they would be cast out and Jerusalem would become desolate. They did not believe these warnings, but trusted in the words of false prophets. What sins are mentioned in the lesson, of which Judah was guilty? 2. It is also important that we obey God. To obey fully brings happiness and peace of soul. Obedience enables us to avoid many pitfalls of the devil. It means salvation here and heaven hereafter. If we obey God when we are young, it will be easier to obey when we are older. The habit of prompt obedience to our parents also helps us to obey God.

**TRUTH.**—If we love God we will obey him.

**APPLICATION.**—In order to fully obey God we must give ourselves to him and secure his help. Have we done this? B. L. O.

## The Junior Class

**TOPIC.**—Obeying God.

**AIM.**—To see there is no substitute for obedience to God.

**APPROACH.**—A lad who was working for a chemist had been told never to meddle. One day while the chemist was gone, the boy was handling a cup made of silver when it slipped from his hand into a jar of strong acid and was dissolved. The lad spent the rest of the day sweeping and dusting and putting things in order; but this could not bring back the cup, nor save him from punishment for his carelessness and disobedience.

**LESSON.**—The duty of being obedient comes from the fact of higher authority and wisdom. A soldier's first duty is to obey. Higher officers plan a battle. The success of the battle depends upon every soldier doing the part planned for him. He sees only one small part of the field and may not understand the plan, but he knows his duty is to obey his orders. We must learn obedience early. The child who is disobedient in school will likely be a law-breaker when grown up. Very likely he will also refuse to obey God. Juniors will be interested in a little study of how nature obeys. The planets, traveling an orbit of millions of miles, are never a second late.

**TRUTH.**—He who conquers himself and obeys will live the life that wins.

**APPLICATION.**—Let us be good soldiers and obey without waiting to know the reason.

W. A. H.

## The Primary Class

**TOPIC.**—Obeying God.

**AIM.**—To show our obligation to a higher Power.

**PREPARATION.**—Study the situation of Israel politically and spiritually in the time of Jeremiah. Any Bible encyclopedia will give you the information. Have with you a roll of light-colored paper rolled up like a magazine.

**LESSON.**—The Jewish people had become very wicked. They were again worshipping idols and had forgotten God. Jeremiah was sent to tell them to reform, but he had no success. They would not listen to his words, but made fun of him. Sometimes they treated him badly. Time after time Jeremiah preached to the people. Finally God spoke to Jeremiah and told him to tell the people that if they did not repent and start being good again, a dreadful thing would befall them. They would be captured and taken away into captivity and their city would be burned. He wrote down what the Lord said so he would not forget any of it. He wrote, or had some one else write, on a scroll. (Similar to the one that you have.) It will take some study to put this lesson into language simple enough for a child to comprehend.

**TRUTH.**—"If you love me keep my commandments."

**APPLICATION.**—God knows what is best for us, so we ought to obey him. F. B. L.

## LESSON VIII

Home Readings for week, Monday, May 20, to Saturday, May 25.

M. Israel's restoration. Jer. 31:1-9.  
 T. God's law in the heart. Jer. 31:31-37.  
 W. Teaching the Scriptures. Deut. 6:1-9.

T. The faith-producing Word. John 20:30, 31.  
 F. The hope-inspiring Word. Rom. 15:8-13.  
 S. The saving Word. James 1:19-27.

**God's Law in the Heart.—Jer. 31:1-40; John 1:17; Heb. 8:7-13.**

Printed Portion: Jer. 31:29-34; John 1:17. Devotional Reading: Psalm 119:9-16.

(Memory Verse, 33)

Jer. 31:29-34

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Is'ra-el, and with the house of Ju'dah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of E'gypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this shall be the covenant that I will make with the house of Is'ra-el: After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

John 1:17

17 For the law was given by Mo'ses, but grace and truth came by Je'sus Christ.

**Golden Text.**—Thy word have I hid in mine heart that I might not sin against thee. Psa. 119:11.

**Practical Truth.**—A love for the right is the only guarantee of its performance.

**Topic.**—God's Law in the Heart.

**Outline.**—I. The promised restoration of Israel and Judah. II. A new covenant promised. III. The surety of God's promises concerning the future. IV. The new covenant described.

**Time.**—About B. C. 600.

**Place.**—Jeremiah prophesied in Jerusalem.

**INTRODUCTION.**—I. **Old Testament laws.** In the Old Testament there are three kinds of laws. (1) The civil code was a body of laws given to Israel as a "theocracy" or nation governed directly by God. Of course such laws passed away with the cessation of the national life of that people. (2) The ceremonial laws were for the government of the religious life of the nation preceding the coming of the Messiah. Some of these seem strange to us. We are helped in the understanding of them if we remember that they were given to a crude people, just emerging from slavery and from contact with idolatry, to teach them the true nature of their God, of sin, of purity, of human responsibility, and of the Messiah and his sacrificial and mediatorial work. All this body of law passed away with the coming of him who gave it significance and whose vicarious death these ceremonies foretold. (3) The moral law is best stated in Exodus 20. The artists usually picture these ten commandments as having been written five on one table of stone and five on the other. God does not mix things up that way. The first four stating obligations to God must have been on one stone. The last six showing obligations to men were surely on the other.

2. **New Testament laws.** When men came to Jesus asking whether or not it was lawful to give tribute to Cæsar he answered, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." In this simple statement he summarized the moral code. When the Jews brought to him the long-debated question as to which was the greatest commandment, he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy

neighbour as thyself. On these two commandments hang all the law and the prophets." Here again, in a condensed form, he regave the commandments. But he showed that these laws were not for the hands and feet and lips only, but for the heart. This law of love in the heart makes the keeping of all the laws of the code certain and delightful. C. L. H.

**COMMENTARY.**—I. **THE PROMISED RESTORATION OF ISRAEL AND JUDAH** (Jer. 31:1-28). Chapters 30 and 31 are a general prophecy relating to Israel and Judah looking ahead to their far future restoration as one nation to their own land. A declaration concerning such a restoration is made in as many as thirteen of the first twenty-eight verses of chapter 31. It is stated that, "He that scattered Israel, will gather him, and keep him, as a shepherd does his flock." As the Lord watched over Israel to pluck up and break down, on account of their sin, so he will watch over Israel to build and plant again. When Israel and Judah return they will worship the Lord with great joy and happiness, and in the midst of prosperity they will dwell in quiet contentment never more to be pulled up out of their land. In that day, Judah, in contrast with her condition in Jeremiah's time, will be called a "habitation of justice" and a "mountain of holiness." This prophecy has not yet been fulfilled.

II. **A NEW COVENANT PROMISED** (vs. 29-34). **29. in those days**—When the Lord makes a new covenant. **fathers have eaten . . . children's teeth are set on edge**—A figure of speech meaning that the children suffer for the wrongs done by the parents. This indirect responsibility as it existed under the covenant of Moses would be changed under the new covenant. **30. one shall die for his own iniquity**—Tribal and family responsibility would give way to individual responsibility. The appeal of grace under the new covenant would be made not to families as such, but to individuals. **every man that**

eateth the sour grape, his teeth shall be set on edge—A sinning father will suffer for his sins, but he can not involve an innocent son in his guilt.

**31. a new covenant**—There had been a covenant with Abraham concerning the Hebrew nation, their land and their place in God's purposes (Gen. 15:18); a covenant with Moses in which God gave the law (Ex. 20 to 40); a covenant with David concerning the perpetuity of the throne in David's family (2 Sam. 7: 8-17), fulfilled in Christ; now there was to be a new covenant based upon the sacrificial death of Christ. Jesus called it "the new testament (covenant) in my blood."

**32. not according to the covenant that I made, etc.**—The former covenant had been one of law. The new covenant would be one of grace, which . . . they brake—The history of Israel shows how the covenant of law was continuously broken. **33. I will put my law in their inward parts**—The appeal and the sanctions of the law covenant had been outward. The new covenant would lay hold upon the motives in the heart. **34. they shall teach no more . . . for they shall all know me**—Under the covenant of law it would be necessary forever to continue instructing the people by punishments and judgments meted out for broken law; but under the covenant of grace when men's motives would be changed so they would love to do God's will, the prophet could see a time coming when all would be brought under the glad rule of God's law. John 1:17. This verse identifies the two covenants.

**III. THE SURETY OF GOD'S PROMISES CONCERNING THE FUTURE (vs. 35-40).** Sooner would the sun fail to give light by day and the moon and stars light by night than will God fail to keep his promises concerning Israel and Judah and the new covenant. If any one could measure all infinite space, God might forget his promises to Israel. The paragraph closes with a repetition of the promise to rebuild Jerusalem as a greatly enlarged, holy city.

**IV. THE NEW COVENANT DESCRIBED (Heb. 8: 7-13).** The argument in this paragraph is that the first covenant was not perfectly adapted to the needs of all time, otherwise a new covenant would not have been provided. In God's own wisdom the covenant of law needed to precede the covenant of grace. It served its purpose for hundreds of years, but man failed under this covenant throughout the history of the nation to whom it was given just as he had failed under the provisions existing before the covenant of law was given. The new covenant would be different in that it would not be wholly an external appeal. It would involve a change of heart in which there would arise a love for God's requirements. In the new order, God says, "I will put my laws into their mind, and write them in their hearts."

**PLAIN TEACHINGS.**—God does not forget; the lapse of centuries does not in any degree discount any of his promises that are as yet unfulfilled. God's "everlasting

love" for Israel (Jer. 31: 3) guarantees his every promise of good toward them. Because "every one shall die for his own iniquity," it does not follow that wicked parents are released from responsibility for their evil influence over their children. Sin always sets things on edge in the whole life. When God wrote his law upon tables of stone it was a great favor to men; all could know their duty whether they had an inclination to do it or not. When he writes his law in men's hearts he gives power to meet his requirements; it is his last and greatest appeal for men's loyalty to him. God's laws can not be written in a heart filled with rebellion against him; the heart must first be renewed by the Holy Spirit; then can it receive and love God's will. When the Lord returns and sets up his kingdom, men will witness a still different relation to the law of God. Those whose wicked hearts still persist in rebellion will be compelled to do right. It is over that class that he will rule as with a rod of iron.

### QUESTIONS

1. What gracious promise of a return from captivity was given? Jer. 30: 17, 18.
2. Did God's love follow the people in their captivity? Jer. 31: 3, 4.
3. Did the promised return include Israel as well as Judah? Jer. 31: 5, 6.
4. To what extent was the return to be a time of great rejoicing? Jer. 31: 7, 8, 12.
5. Must all those who eat the sour grapes of sin suffer the consequences in their own lives?
6. Can you show how children sometimes suffer as the result of their parents' sins?
7. Under what outward circumstances of terror and splendor was the old covenant made with Israel at Mt. Sinai? Ex. 19: 16.
8. In what way was the new covenant to be more spiritual than the old one?
9. Why is the heart a better place than tables of stone on which to have God's law written?
10. Are we more easily controlled by external regulations or by internal compulsions?
11. Is a new heart necessary before we can truly know the Lord?
12. Did the children of Israel keep the covenant made at Mt. Sinai?
13. Are the benefits of the new covenant for all classes?
14. When God writes his law in our hearts why will we still need the Bible?

### DISCUSSION TOPICS

1. Our responsibility for the next generation.
2. The superiority of the new covenant.
3. Previous covenants, as with Noah, Abraham, Moses.
4. The best way to secure obedience.
5. The Holy Spirit's impartation of the knowledge of God to the heart.
6. The difference between knowing God and knowing about God.

W. W. L.



## Lesson Illustration

A young man had gone to New York City to seek employment. He inquired at a counting-house if they were in need of a clerk and was told that they were not. He then spoke of the recommendations he had, one of which was from a highly respected citizen. As he was searching through his carpet-bag to find the letters a book fell out on the floor. "What book is that?" said the merchant. "It is the Bible, sir." "And what are you going to do with that book in New York City?" The young man looked seriously into the face of the merchant and said, "I promised my mother I would read it every day; and I shall do so." No further recommendations were needed. He was given a position and in due time became a partner in the firm. God's Book in the heart and life is the best kind of recommendation.

J. H. W.

## One Missionary Minute

Into a mission church in Japan a young man came one day and bought a Bible. His interest in the Word seemed great. When asked why he came he said, "Soon after my parents died I met a worker from the mission who gave me a copy of a Gospel. I read, then believed, then peace came to my mind and spirit. I knew I had found the thing for which my heart longed." This young man was soon baptized and became an evangelist. How often this same story could be repeated among men of all nations. The heart has its hungers and longings such as only God can satisfy.

C. T. B.

## Sidelight from Science

### THE EVERLASTING BEAUTY

The deepest reason why we have art is that we can not help it. Nature which seems governed in every atom by necessity nevertheless blooms into beauty. Nature, says Alfred Russel Wallace, is more beautiful than necessary. Out of the fierce battles of force, out of the black ugliness of swamps, out of tragedy, out of conditions marred by sin, somehow everywhere beauty is born. The Freudians say that our lives are dominated by deep-seated, secret wishes, some of them abnormal, diseased, and the active causes of disease. But also there are deep-seated, secret wishes for beauty including the beauty of holiness. Santayana says, "The world is not respectable; it is mortal, tormented, confused, deluded forever; but it is shot through with beauty, with love, with glints of courage and laughter; and in these the spirit blooms timidly and struggles to the light among the thorns." That describes the situation as it appears to the natural man; but the Bible points to the possibility of having the beauty of holiness brought to full flower, not by the spirit's blooming timidly and struggling toward the light, but by the cleansing and beautifying power of the Spirit.

J. M.

## Practical Applications

**Human government.** Wherever two or more people live together there is society and the necessity for government. Strong government in home and school and church and state is conducive to the highest human welfare. Those who would weaken the hands of government are either bad or foolish. Sometimes the restraints seem hard to bear and the unfenced pasture looks green at a distance, but too often those who have fled from government have found swine and husks and hunger.

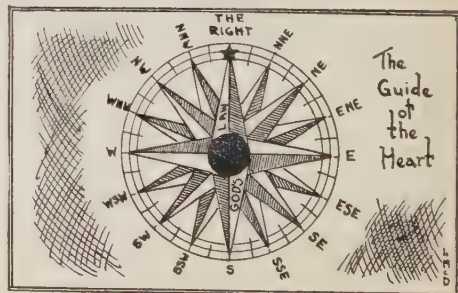
**Human laws.** Human government must have human laws. Happy is the family or state whose laws are made, adjudicated, and administered with equity and honesty of purpose. Every good child or citizen owes obedience to the laws, and sympathy and help to faithful parents and honest officials.

**Divine government.** Many who admit the need of human government ignore entirely the government of God. But God sits upon his throne whether men want it to be so or not. Every one must acknowledge this authority and submit to it or be a rebel against it. There is no middle position.

**Divine laws.** God's laws for the material universe are a success. They operate throughout all space upon particles of matter that move in orbits too small to be seen by high-powered microscopes and upon flaming orbs millions of times larger than our sun. As men have discovered these laws of gravitation, combustion, electricity, etc., and have adjusted themselves to them they have harnessed their falls, cooked their food, and lighted their cities. Adjustment to the laws has meant blessing. But as men have stepped from precipices, been careless with the fire, or touched the high-powered wire there has been disaster and death. The very laws that bless if "kept" kill if "broken." It is just so with God's moral and spiritual laws. To know them and to keep them is to be infinitely blessed. To ignore them or neglect them is like placing one's hand into the fire, or like lying "upon the top of a mast." Regeneration writes God's law in the heart.

C. L. H.

## The Lesson Picture



The Bible is like a compass; it always points the right way.

## The Senior and Adult Classes

**INTRODUCTION.**—Contrast our religious privileges and methods of worship with those existing under the old covenant, as suggested by John 1: 17. There was grace then, as man can never merit salvation. However, the characteristic spirit of the two dispensations was different. The one emphasized law, the other, grace. How burdensome the Mosaic law became we can see from such passages as Acts 15: 10.

**THEME.**—God's Law in the Heart.

**I. THE PREDICTION.**—Our lesson contains a remarkable prediction of a new covenant, or a new religious status, when God's law will be written upon our hearts, and sins will be forgiven, and when a knowledge of the true God will prevail upon the earth. Compare the impression such a prediction would make upon us, who are familiar with its fulfilment in large part, and upon a Jew of old. Here is positive proof of a divine revelation to the prophet.

**II. THE FULFILMENT.**—Jeremiah's prophecy is quoted in Heb. 8: 8-12 as being fulfilled in this gospel dispensation. Christ said, doubtless with a reference to this prophecy, "This is my blood of the new testament [covenant—R. V.] which is shed for many for the remission of sins" (Matt. 26: 28). See Luke 22: 20; 1 Cor. 11: 25. Christ established at the cost of his life the new religious order of things which has the remission of sins as its fundamental blessing.

B. L. O.

## The Intermediate Class

**TOPIC.**—How Can We Know God?

**AIM.**—To explain how God reveals himself to us.

**APPROACH.**—Discuss the way in which we know things about us. Our knowledge comes principally through our senses. We see and hear and feel and taste and smell, and thus we know.

**LESSON.**—We can not perceive God with our senses as we perceive other things, because he is a spirit, and a spirit can not be seen. There are various ways we can know about God, such as by studying the Bible, and by observing his works in nature. But God delights to reveal himself to us personally, so that we may enjoy fellowship with him, and be like him in moral character. This experience comes to those who truly repent and trust him. His Holy Spirit makes us conscious that he is present with us. This is called the witness of the Spirit. See Rom. 8: 16. Jeremiah had a vision of this wonderful privilege when he said God would write his law in our hearts, and be our God. That is, God will so change our hearts that we shall desire to do the things pleasing to him.

**TRUTH.**—It is the privilege of every one to know God clearly by a personal fellowship with him.

**APPLICATION.**—We should give ourselves to God, in order that we may have the eternal life which is ours if we truly know him. John 17: 3.

B. L. O.

## The Junior Class

**TOPIC.**—Knowing God.

**AIM.**—To see that we may know that we know the Lord.

**APPROACH.**—If we go into the factory where the compass is made, we may see the needles before they are magnetized. They will point in any direction. But when magnetized they point only toward the pole.

**LESSON.**—We know only the things we have experienced. If we had no sense of smell no one could make us understand fragrance. No one could describe a beautiful scene or picture to us if we could not see. No one could tell us how music sounds if we could not hear. So no one can tell what it is like truly to know God if we do not know him. This can only be known by experience. The story of the blind man at the pool of Siloam. He knew, though others questioned or doubted. A minister had his watch repaired several times, yet it would not keep time. Finally the jeweler fixed it, charged him five dollars, and told him to come back in a month. When he came back he asked what the jeweler had done to the watch, and was told that he put a new twenty-five dollar set of works in the old case.

**TRUTH.**—We truly know God at the beginning of our Christian life.

**APPLICATION.**—Except a man be born again he can not see the kingdom of God.

W. A. H.

## The Primary Class

**TOPIC.**—Knowing God.

**AIM.**—To show the need of knowing God.

**PREPARATION.**—Have at hand the roll of paper you had last Sunday. If you have a sharp pen-knife, take it to class with you.

**LESSON.**—Tell the story given in Jeremiah 36: 1-32. Jeremiah was shut up and could not go to the temple to speak his prophecies, so he sent Baruch with the scroll to read it to the people. The scroll contained all the words of prophecy that God had given to Jeremiah ever since he had started prophesying, and it told all the dreadful things that were going to happen to the Jewish people for being wicked. Baruch took the scroll and read it to the people. They were much surprised, but did not really believe it. Then some of them thought that the king ought to hear the scroll read, so they took it to the king. He was sitting in a room with a fire on the hearth. One of the men started to read the scroll aloud. After he had read a few pages, the king grabbed the scroll and slashed it with a knife he had. Be sure to make this realistic by using the knife you brought with you to class. Then the king threw the scroll into the fire and it was all burned up. But Jeremiah would not be discouraged. God told him to take another scroll and write it all over again.

**TRUTH.**—We should learn to know God.

**APPLICATION.**—We can know God through prayer and reading his Word.

F. B. L.

## LESSON IX

Home Readings for week, Monday, May 27, to Saturday, June 1.

M. Later experiences of Jeremiah. Jer. 20: 1-6.  
T. Jeremiah in the dungeon. Jer. 38: 1-6.  
W. Zedekiah's interview. Jer. 38: 14-23.

T. Daniel persecuted. Dan. 6: 1-9.  
F. The apostles persecuted. Acts 5: 33-42.  
S. The early church persecuted. Acts 8: 1-8.

## Later Experiences of Jeremiah.—Jeremiah 20: 1-6; 37: 1 to 38: 28; 43: 1-7.

Printed Portion: Jeremiah 38: 4-13. Devotional Reading: Matthew 5: 3-11.

(Memory Verse, Job 5: 19)

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death; for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 Then Zed-e-ki'ah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

6 Then took they Jer-e-mi'ah, and cast him into the dungeon of Mal-chi'ah the son of Ham'-me-lech, that was in the court of the prison: and they let down Jer-e-mi'ah with cords. And in the dungeon there was no water, but mire: so Jer-e-mi'ah sunk in the mire.

7 Now when E'bed-mel'ech the E-thi-o'pi-an, one of the eunuchs which was in the king's house, heard that they had put Jer-e-mi'ah in the dungeon; the king then sitting in the gate of Ben'ja-mi'ah;

8 E'bed-mel'ech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jer-e-mi'ah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commanded E'bed-mel'ech the E-thi-o'pi-an, saying, take from hence thirty men with thee, and take up Jer-e-mi'ah the prophet out of the dungeon, before he die.

11 So E'bed-mel'ech took the men with him, and went into the house of the king under the treasury, and took thence old cast cloths and old rotten rags, and let them down by cords into the dungeon to Jer-e-mi'ah.

12 And E'bed-mel'ech the E-thi-o'pi-an said unto Jer-e-mi'ah, Put now these old cast cloths and rotten rags under thine armholes under the cords. And Jer-e-mi'ah did so.

13 So they drew up Jer-e-mi'ah with cords, and took him up out of the dungeon; and Jer-e-mi'ah remained in the court of the prison.

**Golden Text.**—Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Matt. 5: 11.

**Practical Truth.**—All that will live godly in Christ Jesus shall suffer persecution. 2 Tim. 3: 12.

**Topic.**—Forms of Modern Persecution.

**Outline.**—I. Jeremiah put into the stocks. II. Further troubles of the faithful prophet. III. Jeremiah's message. IV. Jeremiah cast into prison. V. Jeremiah counsels surrender. VI. Jeremiah carried into Egypt.

**Time.**—Jeremiah's persecutions reached a climax at the time of the siege and capture of Jerusalem, B. C. 606.

**INTRODUCTION.**—1. The subtleties of modern persecution. From the first the term Christian was a distinguishing one. The unbelieving world began almost immediately to manifest strong opposition to those who, in resigning the worldling's pleasures and vices, condemned them. Soon nothing but blood would appease the malice and wrath of the Christian's enemies. The raging mob, the dungeon, the sword, the arena with its frenzied, half-starved beasts, the flaming torch, the burning at the stake made martyrs of the faithful. To be a Christian meant a quick and violent death, or prolonged and excruciating suffering by fiendishly cruel physical torture. Today the larger portion of the civilized world is called Christian. The nominal Christian lacking the vital experience of Christ as an indwelling, personal Savior, is seldom, if ever, assailed by the fiery darts of persecution. Even the evangelical, twice-born Christian does not meet persecution open and defiant. Instead he encounters the subtle, undermining influences exerted by an indifferent, self-worshipping world, and an apathetic, Spiritless church. No longer is he the martyr swept to violent yet glorious death, but his foes are suave and elusive, and strike when least expected and where most effectually concealed. Persecution is camouflaged by outward expres-

sions of interest and approval; the wolf masquerades in sheep's clothing.

2. **Forms of persecution.** The Bible furnishes up with examples and figures of persecution. The darkness that fell upon Abram when the burning lamp passed between the divided sacrifice (Gen. 15: 9-21); the wicked husbandmen in the vineyard (Matt. 21: 33-35); the wild boar rooting up the vine (Psa. 80: 12, 13); the lion (2 Tim. 4: 17); grievous wolves (Acts 20: 29); a great fight of afflictions (Heb. 10: 32)—these and many more in number and diversity assail the true Christian. The trial of faith in a most acute form of attack confronts the believer from the world of science. Many exponents of science exclude from the ranks of the learned all who do not accept the findings of contemporary scientists, or adopt as the philosophy of life the hypothesis of evolution applied to all phases of our physical, mental, and spiritual existence, even though to do so is contrary to the teachings of God in his Word. These pseudo-scientists scoff in derision, and cunningly contrive to break down the faith of the Christian in a revealed religion and a divine creation. E. S. W.

**COMMENTARY.**—I. JEREMIAH PUT INTO THE STOCKS (Jer. 20: 1-6). Because Pashur, a governor of the temple, disliked Jeremiah's prophecies concerning the coming destruction of Judah, he struck Jeremiah and fastened him in the stocks in a public place by a temple gate, leaving him there over night. When Pashur was releasing him the next day, Jeremiah fearlessly told him that Pashur and all his friends would go into captivity in Babylon where they would die and be buried.

II. FURTHER TROUBLES OF THE FAITHFUL PROPHET (Jer. 37: 1-21). The reign of Zedekiah marked the darkest hours of the kingdom of Judah. The messages which God had sent to the people through Jeremiah



had been ignored. Contrary to Jeremiah's advice the king rebelled against Nebuchadnezzar who promptly invaded the land and laid siege to Jerusalem. Zedekiah expected help from the king of Egypt. The Chaldeans left Jerusalem and moved against the approaching army of Pharaoh and defeated it. The temporary departure of the Chaldeans gave the people of Jerusalem a chance to get out and secure food. Jeremiah went out with others, intending to go to his own home in Anathoth to collect what was due him from the land in which he had an interest through the family inheritance. One of his many enemies saw him and accused him of treason, falsely charging that he was in league with the Chaldeans because of his warning of their return.

III. JEREMIAH'S MESSAGE (vs. 1-3). Persecuted, hated, and rejected by his own people, the faithful prophet continues to speak forth the word of Jehovah.

IV. JEREMIAH CAST INTO PRISON (vs. 4-13).  
**4. weakeneth the hands of the men of war**—His persecutors, the princes, accused Jeremiah to the king, charging him with being a dangerous man, disaffected with the government and seeking his own interests only. "It is common for wicked people to look upon God's faithful ministers as their enemies, only because they show them what enemies they are to themselves while they continue impenitent." **5. he is in your hand**—A worse sentence could not have been passed upon Jeremiah. In Jehoiakim's reign the princes were better disposed toward the prophet than was the king, but now they were relentless and violent. **6. he is not that can do any thing against you**—Zedekiah was a weak prince, and now in his straits afraid to oppose his princes.

**6. into the dungeon of Malchiah**—It was not a subterranean prison like the one in the house of Jonathan (ch. 37: 15), but a pit, or cistern, which had been full of water but had been emptied during the siege so that only mire remained. **let down Jeremiah with cords**—This indicates its depth. There was no possible chance for escape. **sunk in the mire**—Josephus says he sank in the mire up to his neck. It is evident that his persecutors intended that he should be suffocated to death. **7. the Ethiopian**—An African servant. **the king then sitting in the gate of Benjamin**—To give audience and to administer justice. **8. spake to the king**—He did not seek a private interview, but spake to the king publicly.

**9. these men have done evil**—"They have dealt unjustly with him, for he had not deserved any punishment at all; and they have dealt barbarously with him, so as they used not to deal with the vilest malefactors." **10. then the king commanded**—The king suddenly becomes very bold and orders Ebedmelech to take thirty soldiers and rescue Jeremiah immediately. The guard is sent to protect the servant against any possible interference from the princes. **11. took thence old cast clouts and old rotten rags**—A black man and rotten rags are used by Jehovah to carefully and tenderly

relieve his faithful prophet. **12, 13.** The bundles of rags were placed under Jeremiah's arms as a protection from the ropes which were passed under the arms.

V. JEREMIAH COUNSELS SURRENDER (vs. 14-28). Before the Chaldeans returned to the siege of Jerusalem from their repulse of the Egyptian army, King Zedekiah privately asked Jeremiah what the outcome of the siege would be. Jeremiah told him if he would surrender to the Chaldeans he would be saved alive and the city would not be burned, but if he resisted he and the people would be taken captive and the city would be burned with fire.

VI. JEREMIAH CARRIED INTO EGYPT (Jer. 43: 1-7). After the capture of Jerusalem and the deportation of the people, Jeremiah was permitted to stay with the remnant in Judah. He counseled the remnant to remain in the land, but they became afraid of being carried to Babylon as slaves, so they went to Egypt and compelled Jeremiah to accompany them.

PLAIN TEACHINGS.—One of the most common methods of dealing with unwelcome truth is to mistreat the messenger. Reason knows that such mistreatment does not change the truth; it only discloses the wicked heart condition which makes the resented truth necessary. A brave, godly man's soul can not be fastened in stocks or imprisoned in fortresses. To men, conditions may sometimes seem to be normal and right, when to God they are known to be all wrong and in need of radical treatment. God often takes timid, sensitive souls, as in the case of Jeremiah, to do his most vigorous work.

### QUESTIONS

1. What king is now reigning in Judah? Jer. 37: 1.
2. What attitude did the king take toward Jeremiah? Jer. 37: 2.
3. Why did the king secretly consult Jeremiah and yet not act upon his advice?
4. What reply did Jeremiah make to the king's messengers regarding the fate of the city of Jerusalem? Jer. 37: 8.
5. What foreign army had come to help Judah against her Babylonian enemies? Jer. 37: 7.
6. Why did Jeremiah constantly urge submission to Nebuchadnezzar?
7. What charges did the princes bring against Jeremiah before his first imprisonment? Jer. 37: 13, 14.
8. What personal request did Jeremiah make of the king? Jer. 37: 20.
9. What new charges did the princes bring against Jeremiah? Jer. 38: 4.
10. Why did not the king bravely defend Jeremiah against the princes?
11. To what dangers was Jeremiah exposed when he was cast into the dungeon?
12. By whose aid was Jeremiah delivered from the dungeon?

### DISCUSSION TOPICS

1. Jeremiah's political insight.
2. Jeremiah as a statesman.
3. Leaning upon broken reeds in moral matters.

W. W. L.

## Lesson Illustration

A young Christian soldier in the army was often assaulted by his tent-mates while he engaged in his devotions at night. He sought advice of his chaplain, who suggested that he do not pray in their presence. For several nights he gave up his usual custom of prayer and devotions. But his ardent heart could not endure this. He chose rather to pray and have the persecution than to have peace without it; so he resumed his former custom. The result was that after a short time his tent-mates, ten or twelve in number, all knelt in prayer with him. In reporting the matter to the chaplain, he said, "Isn't it better to keep the colors flying?" Jeremiah always kept the colors flying, regardless of the severe persecution he knew he must suffer. Paul said, "All who will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3: 12).

J. H. W.

## One Missionary Minute

That a young man may be a fine athlete and also an excellent missionary was proven long ago when John Coleridge Patteson went to the South Sea Islands. His native ability as a linguist, wide range of study, and a strong body fitted him for reducing several of the island languages to writing. Grammars and parts of the New Testament followed in course of time. For fifteen years amid untold difficulties this man toiled on. One day while cruising among the islands he was captured by natives seeking revenge for wrongs done by white traders, and was never seen alive again. His body was found pierced with five wounds. Thus the famous English oarsman won a martyr's crown. It is a mistake to think that to live the life of an earnest Christian is not a heroic undertaking.

C. T. E.

## Sidelight from Science

ROBERT BOYLE

"I beseech you, sir, consider the mischief it hath occasioned in this once flourishing kingdom, and if you have any sense, not only of the glory of religion, but even of the being of your native country, abandon that constitution. It is too much that you contribute to its advancement and repute: the only reparation that you can make for that fatal error is to desert it betimes. Do you not apprehend that all the inconveniences that have befallen the land, all the debauchery of the gentry will be on your account? It will be impossible for you to preserve your esteem but by a seasonable relinquishing of these impertinents." So wrote a prominent man of his time to Dr. Robert Boyle. The constitution referred to was the Royal Society. Instead of withdrawing Boyle remained in his group and at his work. He formulated the laws of gas pressure which in turn led to the invention of the air-brake and all of our pneumatic machinery. More important, he preserved his faith also.

J. M.

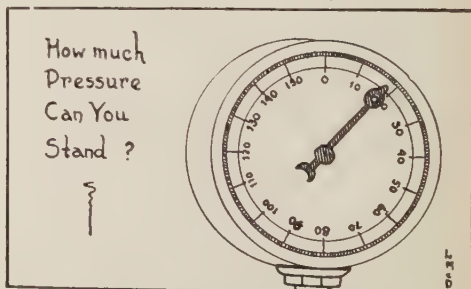
## Practical Applications

**Enduring.** To be "patient in tribulation," "endure hardness as good soldiers of Jesus Christ" is essential to the development of Christian character and experience. The accusations of the enemies of Christ are but polished shafts which break upon the strong armor of the "pure in heart." Yet the impact is great, and the onslaught grievous to be borne. Often the persecution most difficult to bear comes through unsaved friends and loved ones. The inevitable conflict between their worldly and selfishly instigated opinions and the Christian's God-inspired convictions causes painful separations in spirit and often in person. The martyr spirit, inspired by an unwavering faith, and baptized by a holy love, is still the necessary element making up the spiritual fiber of the regenerated and purified nature of the heaven-bound pilgrim. Only true heroes and heroines shall ever be included among that "innumerable company" who are "counted worthy to suffer" for the sake of Christ and the gospel.

**Overcoming.** Neither the slough of despondency in which Bunyan's pilgrim found himself, nor abode in the bleak castle of the giant Despair, is the normal environment and life of the Christian. "Be not overcome of evil, but overcome evil with good" forms the inspired secret of spiritual triumph over the enemies and persecutors of the righteous. The application of this principle to attitude and action has never failed to give victory over foes without and within. The highway of holy living is as a shining light that shineth more and more unto the perfect day; but the Christian has no continuing city here, and as he goes on from battle-field to further conflicts in seemingly endless succession, nothing less than a Spirit-born faith sustains him in unfaltering trust. Jesus did not pray that his disciples should be taken out of a persecuting world, but that they might be kept uncontaminated by its corrupting influences. He who suffered in all points as we, said, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world."

E. S. W.

## The Lesson Picture



Can you stand persecution without your disposition becoming ruffled?

## The Senior and Adult Classes

**INTRODUCTION.**—Cite the forms of persecution suffered by Jeremiah:—smiting, slander, imprisonment, solitary confinement in a loathsome dungeon. Forms of religious persecution change; but the spirit of the world is so contrary to that of Christ that its antagonism is almost sure to manifest itself in some manner.

**THEME.**—Forms of Modern Persecution.

**I. SOCIAL OSTRACISM.**—Some people appear polished and refined, yet look upon the humble children of God with contempt. Their attitude toward them is one of haughty disdain. To be snubbed or ignored is easier to endure than the persecutions Jeremiah suffered, yet it may cause many a pang, as the cruel injustice of it is felt.

**II. MISREPRESENTATION.**—This is an ancient, and also a modern form of persecution. Jeremiah was accused of turning traitor (Jer. 37: 13). Nehemiah was accused of rebellion (Neh. 6: 6). Jesus himself was said to cast out devils by devil power. If they have called the master of the house Beelzebub, how much more they of the household.

**III. RIDICULE AND ABUSE.**—Any man who can not answer an argument can ridicule and abuse his opponent. Such tactics are contemptible, but they have often been employed against God's people. They are hard to endure, but God's grace is sufficient. Consider the ridicule heaped upon Nehemiah (Neh. 4: 1-3).

B. L. O.

## The Intermediate Class

**TOPIC.**—Standing True in Hard Places.

**AIM.**—To inspire the class to be true to their convictions even amidst opposition.

**APPROACH.**—Have any in the class been persecuted because they were Christians, or because they determined to do what was right?

**LESSON.**—1. Jeremiah stood true in hard places. Recount how they smote him, and put him in the stocks (Jer. 20: 2). They lied about him, arrested him, and put him in prison (Jer. 37: 13-16). They cast him into a foul, muddy dungeon, where he sank in the mire (Jer. 38: 6). It looked as though he were about to die a wretched death. Despite all this, Jeremiah was true to God, and delivered the messages God commanded. He could die, but he would not compromise. 2. We also can stand true in hard places. Our persecutions may not be severe in comparison with those of Jeremiah, yet they may be difficult to bear. Schoolmates may ridicule us and call us names because we do not join with them in evil deeds. They may snub us or lie about us. They may try to do us harm. But the God who helped Jeremiah can help us.

**TRUTH.**—The Christian who stands true amid persecution is a greater hero than a soldier who holds his ground in battle.

**APPLICATION.**—When passing through hard places, a person should pray much, and trust in God.

B. L. O.

## The Junior Class

**TOPIC.**—Being True in a Hard Test.

**AIM.**—To learn that there can be true heroism only in the hard places.

**APPROACH.**—The companies which build automobiles have testing grounds. These are not smooth, paved highways, but rough, muddy roads, and steep hills.

**LESSON.**—Easy places never bring out heroes. There may be a hundred soldiers in a company. All are dressed alike and drilled alike; nobody can tell which are the bravest until they go into battle. It is always after a battle that medals and honors are given. It is possible thinly to gild a brass vessel until it looks like real gold. If a small hole is drilled and a drop of acid applied, it will boil out with a greenish color. If real gold, it will neither boil nor show the color. The lions' den brought out Daniel's courage; the fiery furnace, that of the three Hebrews. None need feel bad thinking they have no opportunity to do heroic things today. The truest hero is not on the battle-field or at the great fire, where many are present to cheer, but he is the one who refuses to do wrong, when nobody is near.

**TRUTH.**—Every day brings hard tests. Every test is a chance to show courage.

**APPLICATION.**—Let us bravely stand the smaller tests today, then we shall be ready for the greater tests tomorrow. W. A. H.

## The Primary Class

**TOPIC.**—Being True in a Hard Test.

**AIM.**—To show how God helps his people to stand true.

**PREPARATION.**—Take to class with you a piece of clothes-line rope.

**LESSON.**—Poor Jeremiah has another thrilling experience today. He had been prophesying continually whatever the Lord told him. He had been in danger of losing his life. The people would not listen to him. He had many enemies. In today's lesson God told Jeremiah to tell the king that some enemies were going to attack the city of Jerusalem, carry the people away captive, and burn the city. The people would not listen even to this and they put Jeremiah into prison. His enemies were not satisfied with this meager punishment, so they managed to have Jeremiah put into a dungeon. This dungeon was a horrible place. It was underground, had no light or fresh air or water. It was just a dark mud-hole. When they put Jeremiah down there, he sank down into the mud. It would not be long before he would die because no one could live long in such a place with nothing to eat. But some one went to the king and told him what had happened. The king ordered thirty men to take ropes and draw Jeremiah up out of this horrible place before he should die. So they did and his life was saved. Then Jeremiah went right on prophesying.

**TRUTH.**—True Christians are always true to God.

**APPLICATION.**—God can help us to be as steadfast as Jeremiah was.

F. B. L.



## LESSON X

Home Readings for week, Monday, June 3, to Saturday, June 8.

M. The story of the Rechabites. Jer. 35:1-11.  
 T. The comparison. Jer. 35:12-19.  
 W. Intemperance and poverty. Prov. 23:15-25.

T. Intemperance and sorrow. Prov. 23:26-35.  
 F. Intemperance forbidden. Eph. 5:15-21.  
 S. The drunkard's hope. 1 Cor. 6:1-11.

## The Story of the Rechabites (Temperance Lesson).—Jeremiah 35: 1-19.

Printed Portion: Jeremiah 35: 5-11. Devotional Reading: Psalm 107: 1-9.

(Memory Verse, 8)

5 And I set before the sons of the house of the Re'chab-ites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jon'a-dab the son of Re'chab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

8 Thus have ye obeyed the voice of Jon'a-dab the son of Re'chab our father in all that he bath

charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters:

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jon'a-dab our father commanded us.

11 But it came to pass, when Neb-u-chad-nezzar king of Bab'y-lon came up into the land, that we said, Come, and let us go to Je-ru-salem for fear of the army of the Chal-de'ans, and for fear of the army of the Syr'i-ans: so we dwell at Je-ru-sa-lem.

**Golden Text.**—We will drink no wine. Jer. 35: 6.

**Practical Truth.**—A temperate nation is a lighthouse in the world.

**Topic.**—The Benefits of Total Abstinence.

**Outline.**—I. The Rechabites tested. II. The Rechabites' abstinence. III. The Rechabites' example commended.

**Time.**—About 600 B. C.

**Place.**—Jerusalem.

**INTRODUCTION.**—I. **Ancestry of the Rechabites.** They were Kenites (1 Chron. 2:55), in all probability descendants of Jethro, the father-in-law of Moses (Num. 10:29-32; Judges 1:16; 4:11). It appears that Rechab, from whom they received their name, for his overzeal to destroy Saul's house was slain at David's command (2 Sam. 4:12). Jonadab the son of Rechab was undoubtedly a strong character and a man of wisdom, accompanying his precepts with his example, since his posterity—the Rechabites (pilgrims)—continued to do his bidding so long after his decease.

2. **Environment of the Rechabites.** Josiah having died, evil days were upon Judah as it hastened to its end in Babylonian captivity. Jehoiakim was king. "Evil doing" and "abominations" characterized his life. His name was changed by Necho, king of Egypt, from Eliakim to Jehoiakim (2 Chron. 36:4). His reign lasted eleven years and was between the three months' reign of his brother Jehoahaz, and the three months and ten days' reign of his son Jehoiachin. The land was put under tribute to Egypt having to pay nearly one quarter of a million dollars (2 Kings 23:33). Lawlessness prevailed and a general disregard for God and his messenger, Jeremiah, although Jehovah plead often and earnestly with the people. Besides the coming of Nebuchadnezzar, "The Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it" (2 Kings 24:2).

3. **Uncompromising life of the Rechabites.** As some are permitted to use "spiritous liquors in cases of extreme necessity," doubtless God permitted the Rechabites to move from their tents into Jerusalem, temporarily, for protection from the Chaldean and Syrian armies (Jer. 35:11) in case of extreme danger. But the general bearing of their lives was fidelity to Jonadab their father and their explanation as to why they were dwelling in Jerusalem indicated a healthy condition of conscience. That they would not compromise when principles and essentials were

at stake, is evident from their words and actions when the crucial test came.

4. **The Rechabites' rating.** In the Scripture's roll of famous persons, along with the names of Daniel, Hannah, the Nazarites—Sampson's parents in particular—and others, should be written the names of the Rechabites. Over against such noble names are the antediluvians with their eating and drinking, Belshazzar, Ahasuerus, who drank royal wine in abundance and got him a name which in some respects would appropriately head the list of America's millions of unscripturally divorced people, and Nabal, the fool who was very drunk at the loss of his possessions, his wife, his life, and his soul. A. R.

**COMMENTARY.**—I. **THE RECHABITES TESTED** (vs. 1-5). The Rechabites were not Israelites, although they were descendants of Abraham. They came from the line descending from Abraham and Keturah. They were worshipers of the true God and maintained their primitive simplicity of life and obedience to God. "One of their chiefs, Jonadab, the colleague of Jehu in his violent suppression of idolatry under the dynasty of Ahab, had modeled his clan under the Nazarite ideal to insure its more thorough separation from the wickedness of the times; taking the idea apparently from the example of Elijah and that of the prophets. Following his recommendations, they henceforth abjured wine and made a vow neither to build houses nor till the ground nor plant vineyards, repudiating all that was associated with a settled life, and withdrawing permanently to their tents on the lonely pastures, far from the haunts of men. The social corruption of the northern kingdom had grown terrible under the house of Ahab. Phœnician idolatry, luxury, and vice had spread through the land. Jonadab resolved at once to save his people from contamination and make their collective life a protest against the special sins of the day."

The Lord purposed to use the loyalty of these people to the ideals of their father as a rebuke to the faithlessness of the people of Judah to their God. So he told Jeremiah to bring the Rechabites into the temple into the presence of a man of God,

where yielding to a temptation to drink wine would seem to have the sanction of everything that was good and holy, and there set wine before them. **5. pots full of wine, and cups**—As Job did not know that the Lord had permitted Satan to test him in order to prove Satan a liar, so the Rechabites were not informed that the Lord was back of this test in order to rebuke faithless Judah. **I said . . . drink ye wine**—They might have argued that it would be right to drink since Jeremiah himself was offering the wine.

**II. THE RECHABITES' ABSTINENCE (vs. 6-11).** **6. we will drink no wine**—There was no hesitancy on the part of the Rechabites in giving their answer to the prophet. They may have been tempted to consider it rudeness on their part to refuse, but they had sufficient integrity and manliness to answer definitely that they would not take the wine. **for Jonadab . . . our father commanded us**—The Rechabites assigned a reason for their refusal. Their ancestor Jonadab had laid upon them several obligations and they had been strict in meeting them. **ye shall drink no wine**—The evils of intemperance were recognized in Jonadab's time. **for ever**—The command was of perpetual obligation.

**7. neither shall ye build house**—The Rechabites were to continue to be a nomadic people, living in tents and moving from place to place with their flocks and herds. Even in Jerusalem they lived in their black tents in the open places of the city. **nor sow seed**—If they should till the soil, they would be inclined to continue in one place, build up villages and cease to be nomadic in their tastes and habits. **nor plant vineyard, nor have any**—They were to shun the temptation to make and use wine, which would come to them if they should plant and cultivate vineyards. **8. thus have we obeyed**—The Rechabites had been loyal up to this time and it would be unreasonable and disastrous for them then to drink the wine that had been set before them. **our wives . . . sons . . . daughters**—The Rechabites had maintained such successful family government that their sons and daughters had observed the same life of abstinence that their parents observed.

**9. neither have we vineyard, nor field, nor seed**—They had kept the vows put upon them by their ancestors in regard to their mode of life in other matters besides drinking wine. **10. we have dwelt in tents**—There was no moral principle involved in dwelling in a tent instead of a house; they simply felt that their ancestors' plan of living was far better and safer for them, and they preferred being loyal above being comfortably situated. **11. for fear of the army**—Their only reason for being in a city instead of out in the open country with their tents was that the Chaldean army was overrunning the country.

**III. THE RECHABITES' EXAMPLE COMMENDED (vs. 12-19).** Jeremiah had held the test of the Rechabites before a large number of witnesses who would report the matter abroad. Jeremiah then took the matter before the men of Judah. He told them that the Rechabites had obeyed their fa-

thers' commands faithfully over a period of more than 200 years. He charged Judah with having disobeyed their God although he had risen up early to speak to the nation, calling upon the people to mend their doings, return from their evil ways, and cease from the worship of idols. God had sent his servants and prophets, but Judah had been faithless to their God while the Rechabites had been faithful to their human father. The contrast was great.

**PLAIN TEACHINGS.**—If we could always know the exact reasons for the tests which come to us we could bear some of the tests with more fortitude than we do. It would be sad to fail in a test if in the test it should be the Lord's purpose to show an example of steadfastness. The example of good people is not a final standard for right action. Often what good people do becomes a snare to persons seeking to follow God fully. It takes a fine type of courage to refuse to do what good people urge. Obedience to an ideal is far more satisfying to the soul than any temporary gratification of the sensibilities. High standards set by one generation are often lost by the second or third generation. True progress does not always involve desertion of the standards of the fathers. The only safe temperance in the matter of alcoholic beverage is total abstinence.

### QUESTIONS

1. What do we know of the origin of the Rechabites? 1 Chron. 2:55.
2. What question did Jehu ask one of their early chiefs? 2 Kings 10:15.
3. In what reform did Jonadab perhaps cooperate with Jehu? 2 Kings 10:23.
4. How did the Nazarite vow resemble that of the Rechabites? Num. 6:2, 3.
5. For what reason had the Rechabites now come into the city of Jerusalem?
6. What command had they been given by their forefathers?
7. For what reason did Jeremiah ask them to disobey this command?
8. Do you think it was their special rules or the principles of obedience that God commended in the Rechabites?
9. Do you think they disobeyed the command of their founder when they moved into Jerusalem?
10. Why should Judah have been even more loyal to God than the Rechabites to their founder?
11. In what ways had Judah disobeyed God?
12. How do you think we would be benefited by taking a total abstinence pledge?
13. In what way did God say he would reward the Rechabites for their obedience?
14. How had God done more for the Jews than had been done for the Rechabites?
15. What was the hoped-for effect of the example of the Rechabites upon Judah?

### DISCUSSION TOPICS

1. The Kenites and their relation to Israel.
2. Benefits of signing a pledge.
3. Teaching by object lessons.

W. W. L.

## Lesson Illustration

The white ant of tropical Africa is a devastating insect. You may never see the ant alive, for it lives underground. But its ruinous assault confronts one at every turn. You build your house and after a few months you congratulate yourself that you have picked the one lone spot where there are no white ants. But one day suddenly the door-post totters, and a rafter comes down with a crash. You inspect the wrecked timbers only to discover that the whole inside is eaten out. The rest of the heavy timbers, or logs, are only cylinders of bark, through which you can push your finger. It is the tragedy of destruction wrought by secret enemies. And so is the ruin of strong drink and dope upon the human house that God has built; and for that reason the Rechabites said, "We will drink no wine."

J. H. W.

## One Missionary Minute

Through the efforts of missions and of the Woman's Christian Temperance Union there is a growing sentiment in Japan in favor of prohibition. Anti-liquor campaigns for a dry Japan are organized. A native Christian in discussing the demands for sobriety upon amateur and professional athletes said, "Alcohol and physical efficiency do not go together. Two prohibition countries, Finland and the United States, led in the recent Olympic games. If Japan wants to hold her own among the nations, she must give up sake."

C. T. B.

## Sidelight from Science

### EDUCATION STILL NECESSARY

As these paragraphs are being written, the newspapers are publishing the account of the death of one of their former favorites. She was described by the artist, James Montgomery Flagg, as the perfect type of American beauty. She was a favorite in the theaters and starred in the production of American plays in the United States and in London. Life's great opportunities were hers. She had talent, training, wealth, travel, luxury, beauty, popularity. What more could life bring? Well, on Christmas day, 1927, fourteen years after her debut, her body lay unclaimed in a New York morgue. And the medical authorities reported that her death was due to alcoholic poisoning. Instances like this are all too frequent. At no time was temperance instruction so important as now. Since we are living out our lives so fast it is very important that high moral and religious standards be established and maintained.

J. M.

## Practical Applications

**Gracious promises.** "Jonadab . . . shall not want a man to stand before me for ever." "His name shall ever be honorable, and his posterity shall enjoy my continual protection; and there shall never be found a time in which men of his spirit shall be

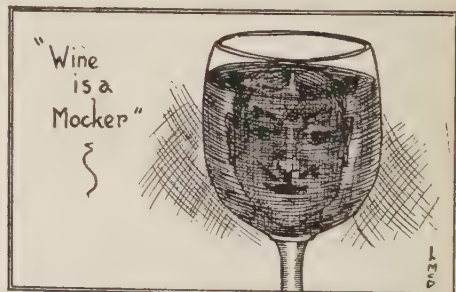
wanting as patterns of genuine simplicity, filial obedience, purity of manners, and deadness to the world. True Christians may be considered as the genuine successors of these ancient Rechabites; and some suppose they were the first converts to the Gospel. If so the (above) prophecy is literally fulfilled."—Adam Clarke. "The greatest blessing that can be entailed upon a family is to have the worship of God kept up in it from generation to generation. Temperance, self-denial, and mortification to the world do very much befriend the experience of piety, and help to transmit the observance of them to posterity. The more dead we are to the delights of sense, the better we are disposed for the service of God."—M. Henry.

**Denouncements.** Judah would not harken to God and Jeremiah, his servant, hence judgments—war and captivity—came upon them. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh" (Prov. 1:24-26). Sin in itself is both war and captivity.

**Almost unbelievable, yet true.** We refer to little multiplications and additions. The fabled king who refused to pay what he considered the exorbitant price of a few hundred dollars to have his horse shod, choosing to give one cent for the first nail, doubling the amount for each succeeding nail (for the entire thirty-two), was astonished when told his bill was \$42,949,672.95. Even so, those who fancy the price of salvation as named by Jesus (Matt. 16:24-26) too much, and reject its temperance, self-denial, and cross-bearing, will be astonished when it fully dawns upon them that they have paid the never to be calculated price of a lost soul for earth's illegitimate pleasures, their disobedience, and intemperance.

A. R.

## The Lesson Picture



Wine has always been a mocker and a deceiver in its very purest state. Remember the case of Belshazzar. When wine was in, his wit was out, and his enemies came into the city after his kingdom and his life. The "moonshine" now illicitly made in hidden stills is an even worse mocker and deceiver.



## The Senior and Adult Classes

**INTRODUCTION.**—The Rechabites were a branch of the Kenites (1 Chron. 2: 55), who were descendants of Jethro, Moses' father-in-law. Some of them migrated to North Palestine. Look up Judges 1: 16 and 4: 11. Jonadab, who gave the command to drink no wine, was a zealous worshiper of Jehovah, whom Jehu used in putting down Baal worship. See 1 Kings 10: 23, 24. In Jeremiah's day Jonadab's command had been obeyed for generations.

**THEME.**—The Benefits of Total Abstinence.

**I. ECONOMIC BENEFITS.**—The abstainer saves money squandered by the drinker. In addition, the abstainer is a more efficient workman, and has fewer accidents. Professor Fisher of Yale estimates the economic value of prohibition in this country at six billion dollars a year. Contrast conditions in the families of drunkards with those among sober workmen.

**II. PHYSICAL BENEFITS.**—Abstinence promotes health and longevity. Discuss the effects of alcohol upon various organs of the body, as the brain, stomach, and liver. The total abstainer resists disease better than the drinker. Alcohol paralyzes the white blood corpuscles that devour disease germs.

**III. MORAL BENEFITS.**—The voice of conscience is dulled by drink so that men more or less under its influence will do things they would not do otherwise. Even moderate drinking is perilous, as an appetite is often created which leads to excess and to ruin. Total abstinence is the only way to avoid great moral peril.

B. L. O.

## The Intermediate Class

**TOPIC.**—Accepting a High Moral Standard.

**AIM.**—To show the duty and advantage of renouncing all doubtful practices.

**APPROACH.**—Would you think it strange for grown men to obey their parents as children should? They do this in China. Our lesson tells about the Rechabites, who for generations carefully obeyed the commands of an ancestor.

**LESSON.**—The Rechabites accepted a high moral standard in refusing to drink any wine, although most other people in their day did so. There is always a temptation to do like those around us; yet the majority of people usually do things which are wrong or are questionable. In order to live noble, godly lives we must do better than those around us. We must live unselfishly, and seek to save and help others. We should refuse to do those things which have a tendency to lead us into sin, or to injure our spiritual welfare. There are so many profitable things we can do that we ought to shun everything of a questionable character.

**TRUTH.**—We should do all things to the glory of God. See 1 Cor. 10: 31.

**APPLICATION.**—Consider some unworthy acts which children sometimes indulge in, but which Christians should avoid. B. L. O.

## The Junior Class

**TOPIC.**—Loyalty to Do the Right.

**AIM.**—That we may learn the value of being able to say "No" in temptation.

**APPROACH.**—Traps and snares are designed to deceive and catch animals. They are usually concealed, and baited with something tempting.

**LESSON.**—Sin and temptation keep the trap concealed and the bait in sight. The thief thinks of the pleasure from the stolen objects, and forgets the prison walls and hard labor. The gluttonous person thinks of the pleasure of eating and not of the pain and sickness. The pupil who cheats in examination thinks of the grades his card will show, but not of the punishment. The only safe way is to meet every temptation with a strong "No." Daniel was strong in the lions' den because he had learned to say "No" when young. If we yield once it is harder to say "No" next time. The oftener we yield the harder it is to realize the results. This explains why boys and men smoke cigarettes. They have been told the terrible effects, but can not realize it. A teacher had shown a class of boys how quickly nicotine from a cigaret would kill mice. The boys brought him a turtle. Knowing how hard turtles are to kill, the teacher feared the test would fail, but he tried. A drop of the extract killed the turtle in twenty-six seconds.

**TRUTH.**—The small word "no" is the best of safety-first devices.

**APPLICATION.**—Let us keep the door closed to temptation.

W. A. H.

## The Primary Class

**TOPIC.**—Strong to Do the Right.

**AIM.**—To show how we should stand firmly by the right.

**PREPARATION.**—Take a sheet of pasteboard or a shoe-box cover. Then make several tents in the following manner: Take three matches, lay two parallel about two inches apart and place the other match so that it rests on the tops of the other two. Glue it in place there at each end. Take a piece of paper three inches long and as wide as the length of a match. Crease it in the middle and place over the frame of matches placed upright. There you have a presentable tent. Make several, as many as you think look well on the box cover.

**LESSON.**—Tell the story of the Rechabites. How God had Jeremiah test them. They had been so well-trained and were so obedient that they refused to go against their training. Explain how they lived in horrid little tents instead of houses like the other people. Show your tents. It is fun to camp out in tents occasionally; but how would you like to live in one all the year around? They had no way to keep the snakes or rats or mosquitoes out. They did not plant farms like the other people because they had been commanded not to. God was pleased that they obeyed so well.

**TRUTH.**—Yield not to temptation.

**APPLICATION.**—We can resist temptation as well as the Rechabites.

F. B. L.

## LESSON XI

Home Readings for week, Monday, June 10, to Saturday, June 15.

M. Judah's early strength. Judges 1:1-7.  
T. Judah warned. 2 Kings 21:10-15.  
W. Judah taken captive. 2 Kings 25:1-12.

T. Jerusalem rebuilt. Ezra 1:1-11.  
F. Piety and patriotism. Matt. 22:15-22.  
S. Rulers ordained of God. Rom. 13:1-7.

## Judah Taken Captive.—2 Kings 25: 1-21.

Printed Portion: 2 Kings 25: 1-12. Devotional Reading: Psalm 107: 10-16.

(Memory Verse, Eccl. 8: 11)

1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Neb-u-chad-nez-zar king of Bab'y-lon came, he, and all his host, against Je-ru-sa-lem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zed-e-ki'ah.

3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chal'dees were against the city round about:) and the king went the way toward the plain.

5 And the army of the Chal'dees pursued after the king, and overtook him in the plains of Jer'i-cho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Bab'y-lon to Rib'l'ah; and they gave judgment upon him.

7 And they slew the sons of Zed-e-ki'ah before his eyes, and put out the eyes of Zed-e-ki'ah, and bound him with fetters of brass, and carried him to Bab'y-lon.

8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Neb-u-chad-nez-zar king of Bab'y-lon, came Neb-u-zar-ad'an, captain of the guard, a servant of the king of Bab'y-lon, unto Je-ru-sa-lem:

9 And he burnt the house of the LORD, and the king's house, and all the houses of Je-ru-sa-lem, and every great man's house burnt he with fire.

10 And all the army of the Chal'dees, that were with the captain of the guard, brake down the walls of Je-ru-sa-lem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Bab'y-lon, with the remnant of the multitude, did Neb-u-zar-ad'an the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

**Golden Text.**—Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14: 34.

**Practical Truth.**—Judgment for sin may be slow, but it is certain.

**Topic.**—National Accountability to God.

**Outline.**—I. Jerusalem besieged. II. Jerusalem destroyed. III. The Jews deported. IV. The sacred vessels seized. V. The priests and officers slain.

**Time.**—B. C. 586.

**Places.**—Jerusalem; Riblah; Babylon.

**INTRODUCTION.**—I. **Contemporary history.** Solon was the great leader in Athens at this time, while Rome, yet rather obscure, was under the rule of the Etruscan kings. Israel had been taken captive by Shalmaneser, the Assyrian king, 134 years before. Twenty-four years before the time of this lesson, the Chaldeans took Nineveh and thus overthrew the Assyrian empire. Now Nebuchadnezzar, proud, ambitious, cruel monarch of the short-lived Chaldean empire, takes Jerusalem, burns Solomon's temple, "the most superb and costly edifice ever erected by man," and ends Jewish regal power.

2. **Prophecy fulfilled.** The events of this lesson when compared with the warnings of the prophets prove the accuracy of prophetic vision. Nearly 900 years before this time Moses warned of the doom here described (Deut. 28: 49, 50). Between one and two hundred years before, four prophets gave faithful warning. See Isa. 3: 1-8; Amos 2: 4, 5; Hosea 6: 11; Micah 1: 3-9. As the day approaches, the "day of darkness and gloominess . . . of clouds and thick darkness," the prophets are more and more earnest and specific. See Zeph. 1: 4-18; Hab. 1: 5-11; Jer. 21: 4-7. Compare Ezek. 24: 1, 2 with 2 Kings 25: 1-4. The siege began in a sabbatic year. The men of Jerusalem, courting divine favor, liberated their servants according to law (Deut. 15: 1, 2, 12). The siege lifted while Nebuchadnezzar went to meet and defeat the Egyptian army of reinforcement. Thinking the danger past, the men of Judah recovered their servants and thus

proved their insincerity (Jer. 34: 8-11). Finally the storm fell in all its fury as outlined in the lesson.

3. **The captivity.** The number of captives taken to Babylon is not clear. Probably there were six deportations. The first was about 606 B. C. when Daniel and his companions were placed in Babylon. The seventy years' captivity begins here. There were two about 599 B. C., when Ezekiel and over 3000 others were taken to Mesopotamia, 200 miles north of Babylon. The fourth was in 589 B. C., the fifth in today's lesson, and another about four years later.

A. J. D.

**COMMENTARY.**—I. **JERUSALEM BESIEGED** (vs. 1-5). 1. **ninth year . . . tenth month**—It was in December, B. C. 588, that the siege commenced. The day of the month was the tenth, hence the last of December, since the tenth month of the Jewish year corresponds to the latter part of December and the first part of January of our year. **Nebuchadnezzar**—Nebuchadnezzar succeeded his father on the throne of Babylon and reigned forty-three years. Rawlinson says, "It is scarcely too much to say that, but for Nebuchadnezzar, the Babylonians would have had no place in history." **all his host**—The forms of expression here and in Jer. 34: 1 indicate the magnitude of the besieging army. **pitched against it**—"Encamped against it."—R. V. **built forts**—These were walls or towers from which the besiegers could effectively hurl missiles over the walls of the city to destroy its inhabitants.

2. **the city was besieged**—The one purpose of the Chaldeans in this siege was to gain possession of Jerusalem, and their efforts were twofold. They completely surrounded the city so that none of the in-

habitants could pass out and in to supply provisions, and thus in time they would starve them into submission. In addition to this, they sought to gain an entrance into the city by battering down the walls, and by hurling missiles of various kinds to destroy those who were defending the besieged city.

**3. the famine prevailed in the city**—The long siege had resulted in this scarcity of food in the city. In the land of Judah, outside of Jerusalem, "there was no bread for the people," because the fields had been overrun by the invading army. **4. the city was broken up**—"A breach was made in the city."—*R. V.* According to Josephus it was midnight when the walls gave way and were opened for the entrance of the Chaldeans. **all the men of war**—The army that was defending Jerusalem. **between two walls**—Along the Tyropean valley between the hills Moriah and Zion. **by the king's garden**—The king's garden was near the pool of Siloam, by the southeast corner of the city, outside the walls. The way the army took led down into the Kidron valley. **the king went . . . toward the plain**—Zedekiah undertook to reach the plain of the Jordan.

**5. pursued after the king**—The flight of the king and his men was discovered by the besieging army and Zedekiah was overtaken "in the plains of Jericho."

**II. JERUSALEM DESTROYED (vs. 6-10).** **6. brought him . . . to Riblah**—King Nebuchadnezzar was at this time besieging Tyre and also had his headquarters at Riblah at the foot of Lebanon, where the great highway from the East parted into two roads, one leading to Tyre and the other to the land of Israel. From this point the king of Babylon could conveniently direct both sieges. **gave judgment upon him**—Zedekiah was put on trial as a criminal. He had rebelled against him and he was treated as a traitor. **7. slew the sons of Zedekiah before his eyes**—This was the first element in the terrible punishment inflicted upon the conquered king.

**8. in the fifth month**—There was a delay of a month after the capture of Jerusalem before the destruction of the city was undertaken. **Nebuzar-adan**—He was the officer next to the king of Babylon and came to Jerusalem on a mission of destruction. **9. burnt the house of the Lord**—The temple built by Solomon. **the king's house**—The royal palace. **all the houses**—The language indicates the completeness of the work of destruction. No building was spared, either because of its costliness or because of its insignificance. **10. the army . . . brake down the walls of Jerusalem**—The ruin of the city was complete. The buildings within the walls having been burned, the army with Nebuzar-adan completely wrecked the walls.

**III. THE JEWS DEPORTED (vs. 11, 12).** **11. fugitives**—Those of Judah who became deserters and went over to the Chaldeans. **did Nebuzar-adan . . . carry away**—The better classes and the common people who were likely to be of use in Babylon were taken thither as captives. **12. left of the poor of**

**the land**—Those were left in Judah who would not be likely to make any trouble for the government at Babylon. **to be vine-dressers and husbandmen**—They were placed in charge of the industries and resources of the conquered territory.

**IV. THE SACRED VESSELS SEIZED (vs. 13-17).** The valuable materials of the ruined temple and the gold and silver vessels were taken to Babylon. There must have been a great quantity, for Cyrus later returned to Jerusalem five thousand four hundred such vessels.

**V. THE PRIESTS AND OFFICERS SLAIN (vs. 18-21).** Seventy-two prominent men including priests and civil and military officers were taken to the king of Babylon and slain.

**PLAIN TEACHINGS.**—Long after the beginning of sin, against every warning and influence, the sin goes on, and punishment comes at last. There is no escape from the judgments of God except his own appointed way of repentance. The long-suffering of God is very great, but it has its limits; and when matters have risen to such a height as to cause the cup of God's patience to flow over, that same God who is "slow to anger" proves a God of great power to punish for sin. Judah fell, just as any nation will fall that fails to apply religion to national problems. Zedekiah put his trust in the fortifications around Jerusalem; if he had trusted in Jehovah and believed the words of Jeremiah, his life would have been safe and his kingdom would have been preserved. God's attitude toward wickedness in national life does not change; greed, luxury, unbelief, impiety, sensuality, and pride will bring America, or any other modern nation, down to the same level with Judah.

### QUESTIONS

1. What was the immediate cause of Nebuchadnezzar's invasion of Judah? 2 Kings 24: 20.
2. How long did the siege continue?
3. What methods of conducting ancient sieges were employed by the Chaldeans?
4. How do you account for the apparent indifference of both king and people as the end was drawing near?
5. What were some of the awful experiences the people passed through during the siege? Lamentations 4: 4-10.
6. In what direction did the men of war flee after the city walls were broken through?
7. At what place was the king overtaken?
8. What was the fate of the king? Of the temple? Of the city?
9. How might Judah have escaped all these horrors?
10. What class of people was left in the land?

### DISCUSSION TOPICS

1. What God did to save Judah.
2. Wicked rulers as God's instruments.
3. Persistent sin brings inevitable punishment.
4. National accountability. W. W. L.



## Lesson Illustration

A traveler tells of the impression one receives when present at the felling of a giant redwood tree. As the saw moves through the heart of the tree it begins to sag down on the side where the wound is gaping. Then it begins to lean away from the cutters. Then successive noises begin to sound like the firing of pistols, and then the detonations of a rapid-fire gun, increasing to a continuous roar. As the mighty giant of the forest topples over, one gets the impression that the whole heavens are coming down and that the whole forest is falling. Sometimes a man goes down that way. Sometimes nations go down that way. They stood, mighty giants among men and nations. But sin began to sap the vitality at the heart. The deadly saw of political corruption, greed, extravagance, lust, strong drink, cut away the supports until they went down with a crash. Thus did Greece, Rome, Russia; thus did Judah. And sometimes we wonder if our own beloved land is heading in the same direction. If America comes to wink at political corruption, oppression, lust, lawlessness, and godlessness, there is no escape from Judah's end.

J. H. W.

## One Missionary Minute

"Wait a minute! God is Love. If you must die, come and see me first." This sign may be seen in a prominent place near Kobe, Japan. This beautiful spot has long been a favorite place for suicides. The sign, the illuminating of which is maintained by a faithful Japanese Christian woman, is said to have kept hundreds of discouraged and despondent Japanese from committing suicide. Many of these having heard "the sweet story of old" are enabled to face life again and have become earnest Christians.

C. T. B.

## Sidelight from Science

### DESTRUCTIVE VIBRATIONS

All structures—bridges, buildings—can stand a certain amount of vibration. It is a law of their nature. If a structure is forced to vibrate beyond that certain allowable amount, damage of some degree will occur. A marching army can shake a bridge to pieces by marching over it, keeping step. That is the reason why a marching column breaks step in crossing a bridge. A hundred students marching on a gymnasium floor in the second story of a building set the building swaying until some cried out with fear. The building probably would have collapsed if the vibration caused by the rhythm of the marching had not been stopped. Men as individuals and collectively as nations are free agents and can take sin into their motives and practises, to a certain degree, and yet always recover by taking the proper steps. But sin sets up a vibration which the life can not bear indefinitely—in time it will shake the body, mind, and soul down to destruction.

J. M.

## Practical Applications

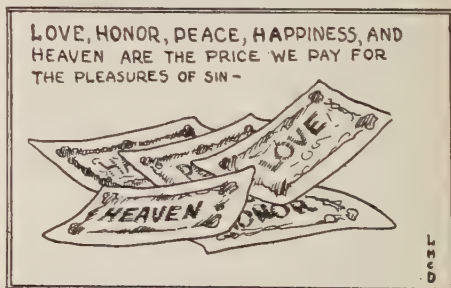
**Divine justice** and the certainty of retribution for wrong doing are forcefully illustrated in the lesson. These events give special emphasis to the following passages: "To me belongeth vengeance and recompense; . . . for the Lord shall judge his people." "If I whet my glittering sword, and mine hand take hold on judgment, I will reward vengeance to mine enemies and will reward them that hate me" (Deut. 32: 35, 36, 41). "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; I also will laugh at your calamity; I will mock when your fear cometh" (Prov. 1: 24, 26). Trifling with divine law brings dire results.

**National accountability.** "For the kingdom is the Lord's: and he is the governor among the nations" (Psa. 22: 28). The government, especially in a democracy or a republic, is a concrete expression of the combined desires and purposes of the individual citizens. If a nation allows wicked officials to enact unrighteous laws, or if by carelessness or for the purpose, men are put into office who refuse properly to enforce good laws, the people soon or later must pay the penalty. In 2 Chronicles 36 we read how the king and other leaders transgressed "until the wrath of the Lord arose against his people, till there was no remedy." Though long-suffering, divine mercy finally came to an end. So must it ever be with all the nations that forget God.

**Personal responsibility.** Of Zedekiah we read: "And he did that which was evil in the sight of the Lord his God, and humbled not himself . . . but he stiffened his neck and hardened his heart from turning unto the Lord God of Israel." He imprisoned Jeremiah because of his faithful warning (Jer. 32: 1-5), but soon paid full penalty for his sins (2 Kings 25: 7). So it is always. "Though hand join in hand, the wicked shall not be unpunished" (Prov. 11: 21). "Every one of us shall give account of himself to God" (Rom. 14: 12).

A. J. D.

## The Lesson Picture



As nations have sinned and have paid the price, individuals have done the same. Whoever demands the present gratifications that come of sinful practises must pay the price. Divine love, peace, happiness, heaven, are what we pay.

## The Senior and Adult Classes

**INTRODUCTION.**—We consider today the final culmination of centuries of sinning in the history of Judah. Some good kings had effected temporary reformations, but the general moral and spiritual trend was downward, especially in the last century or more of the nation's history.

**THEME.**—National Accountability to God.

**I. THE FACT OF NATIONAL ACCOUNTABILITY.**—Although the salvation or loss of the soul is a personal matter, yet God causes nations also to suffer when sin in them becomes rampant. Examples in Biblical history are, the overthrow of the Canaanites, of the Amalekites, of North Israel, of Judah in our lesson, of Nineveh, of Babylon, of Jerusalem in A.D. 70.

**II. THE MEASURE OF NATIONAL RESPONSIBILITY.**—Responsibility is measured by the degree of knowledge possessed, or by the opportunity of knowing. Some things in heathen nations God overlooked (Acts 17: 30). Yet even in them there was a measure of light. Judah had been highly privileged. The nation possessed the law of God, and had been taught and warned by numerous prophets. For her idolatry and corruption there was no excuse. Compare our light and responsibility with hers.

**III. THE PENALTY FOR NATIONAL FAILURE.**—The penalty has often been the complete and final overthrow of a nation. With Judah, the overthrow was complete but not final. God later restored a remnant from captivity. Short of overthrow is national declension. Consider Spain as an example. Note the golden text. B. L. O.

## The Intermediate Class

**TOPIC.**—Paying the Price of Sinning.

**AIM.**—To emphasize the results of sin.

**APPROACH.**—Call attention to some crime, and the punishment of the culprit, taken from the current newspapers. Our lesson today tells how a whole nation was punished for its sins.

**LESSON.**—1. The people of Judah had sinned grievously. They had been guilty of serving idols and breaking many of God's laws. They had refused to listen to the warnings of the prophets. Finally their king foolishly rebelled against the king of Babylon. The result of all this was the destruction of the nation, and captivity or death for the people. Describe the fate of Zedekiah and others as given in the lesson. 2. Many today are breaking God's laws. They also are warned by the Bible and by God's ministers. Yet, as was the case with Judah, they "ignore the warnings." But sin will bring its penalty. It may mean heartache, or bodily suffering, or punishment imposed by law. It will mean a sense of guilt and a fear of death. Unless repented of it will mean eternal death. And that is a fearful price to pay.

**TRUTH.**—The wages of sin is death.

**APPLICATION.**—We should profit by the sad example of others in the past, and beware lest we sin and pay dearly for it. B. L. O.

## The Junior Class

**TOPIC.**—A Nation That Forgot God.

**AIM.**—To learn that disobedience to God brings certain penalty.

**APPROACH.**—Nearly everything that can be a blessing, can be a hindrance or a curse if wrongly used. Fire warms us and cooks our food; but it will destroy us if it gets a chance.

**LESSON.**—Call attention to the many blessings Christian lands have, that others do not have. How much better the condition of children, old people, the poor, the blind, the sick. Then ask the condition of the entire world if God were entirely forgotten. Nations today that have forgotten God are suffering the penalty. People in part forget God. They forget his eye sees everything. Talk of how people have tried to sin and then conceal it. Cain, covering Abel's body. Gehazi, thinking he had concealed his sin from Elisha. Ahab, thinking he would escape the penalty for Naboth's death, because it was Jezebel who caused his death. In each case God found out the sin and punished it.

**TRUTH.**—We need often to talk with God that we may not forget and disobey.

**APPLICATION.**—Thy word have I hid in my heart that I might not sin. W. A. H.

## The Primary Class

**TOPIC.**—A Nation That Forgot God.

**AIM.**—To show what happens to a country when it disregards God.

**PREPARATION.**—Look in a Bible Encyclopedia or in an ancient history and find the picture of a soldier of Jeremiah's time. Note the pieces of armor and their use. Make a large paper doll of cardboard or heavy drawing paper, and draw on it a suit of armor. Make it attractive with colored crayons. Make a picture of a chariot also.

**LESSON.**—The lesson today shows what really happened to the Jewish people after they had been warned by Jeremiah for so long a time. Tell the story to the children and emphasize this. God had warned them repeatedly, but they did not listen. They went on being bad and worshipping idols. Then all of a sudden some enemies of the Jews came and attacked the city. The Jews shut their city gates and kept the enemy out, and hoped that they would go away. But the enemy did not. They stayed right outside the gates and prevented any one from coming out or going in. So after a while there was nothing left to eat in the city. The people grew hungrier and hungrier. Finally the king and his soldiers opened a side gate and rushed out. The enemy followed them and chased them a long way before they caught the king. But they took him captive. Tell how the city was captured, the people taken away, and the temple burned. When it was too late the people remembered what Jeremiah had told them.

**TRUTH.**—A nation that forgets God gets into trouble.

**APPLICATION.**—Let us live so that our nation will be a Christian nation. F. B. L.

## LESSON XII

Home Readings for week, Monday, June 17, to Saturday, June 22.

M. Praise for mercies. Psalm 103: 1-12.

T. Universal praise. Psalm 103: 13-22.

W. A worthy God. 2 Sam. 22: 1-7.

T. A wonder-working God. Isa. 25: 1-8.

F. A song of trust. Isa. 26: 1-10.

S. Praise through Christ. Heb. 13: 7-17.

## A Psalm of Praise.—Psalm 103: 1-22.

Printed Portion: Psalm 103: 1-13. Devotional Reading: Psalm 107: 23-31.

(Memory Verses, 2, 3)

1 Bless the LORD, O my soul: and all that is within me, bless his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Mo'ses, his acts unto the children of Is'ra-el.

8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

**Golden Text.**—Bless the Lord, O my soul. Ps. 103: 1.

**Practical Truth.**—Praise is a vital exercise in the spiritual life.

**Topic.**—The Habit of Thankfulness.

**Outline.**—I. Praise for spiritual and physical health. I. Praise for God's mercy. III. Praise for God's knowledge of our needs. IV. Universal praise.

**Time.**—The date of this psalm is unknown; it was probably written late in David's lifetime.

**INTRODUCTION.**—1. **Praise is becoming.** Human conduct may be graceful in act and manner or ungraceful. Some actions are very unbecoming while others would be approved in place and manner. The psalmist says, "Praise is comely for the upright." There are some things that everybody would consider out of place in a godly person. But praise gives a graceful aspect to the upright. It is a proper expression of his character.

2. **Praise must spring from the heart.** It must be the language of affection and gratitude. The pure and deep emotions of the soul must be voiced in the words spoken. Otherwise it is a mere performance—as a religious act, before God, a mockery. One of the principal methods of praising God is by song in religious worship. In thus rendering praise to God it should be free from all attempt to display human talent or skill. It should be sincere and hearty. Neither voice, gesture, poise, nor the music should be allowed to divert the attention of the listener from God as the object of adoration and praise.

3. **Praise is natural to a child of God.** Love to God is the supreme affection of a person "born again." Holy joy is an element in the love of God. Words of praise flow out of such a heart as naturally as water runs down hill. To restrain or silence the voice of praise would be to strangle unto the death the noblest impulse of the heart.

4. **Praise is personal.** "Bless the Lord, O my soul" is the call of the psalmist upon himself. It can not be handed over to another—not over to the choir in the house of God. It is to be the act of our own heart and lips. Personality gives value to it. C. E. H.

**COMMENTARY.**—I. PRAISE FOR SPIRITUAL AND PHYSICAL HEALTH (VS. 1-5). 1. **bless the Lord**—"Bless Jehovah."—R. V. The word bless means to praise and adore, but it also expresses deep affection for the ob-

ject of one's praise. **O my soul**—The psalmist addresses his real self, his immortal nature, and calls upon it to bless Jehovah. **all that is within me**—He makes it clear that his entire being should fall down in loving adoration before God. **his holy name**—The "name" stands for all the nature and attributes of Jehovah. 2. **forget not all his benefits**—The psalmist is considering in these few verses the many mercies for which he desires to praise God. He recognizes a natural tendency to forget the favors which God abundantly bestows upon mankind, and demands that his soul shall not forget them. "All his benefits" is a comprehensive term and some of the items are included in the following verses.

3. **forgiveth all thine iniquities**—He begins his enumeration of benefits received with spiritual blessings. Iniquities include all departures from righteousness. The psalmist bears testimony to his freedom from condemnation, for all his sins were forgiven. **healeth all thy diseases**—David was praising the Lord, not only for forgiving his sins, or healing the malady of spiritual sickness, but for healing his body or keeping him in health. The health we enjoy and the healing that comes to us are God's gifts to us.

4. **redeemeth thy life from destruction**—To Jehovah is given praise for the preservation of the physical life in the midst of countless dangers; but beyond that is the redemption of the soul from spiritual and eternal death. Here is an intimation also of the resurrection of the body in the last day. 5. **satisfieth thy desire with good things (R. V.)**—All the longings of the nature are filled in Jehovah, whether those longings pertain to the soul or body. **youth is renewed like the eagle's**—Reference is made to the annual molting of this bird, after which it looks fresh and renewed.

II. PRAISE FOR GOD'S MERCY (VS. 6-13). 6. **executeth righteousness and judgment**—The Lord does not favor the rich and high



above those who are poor and despised. He does not show respect of persons. He administers justice and relieves the oppressed. **7. made known his ways unto Moses**—He employed Moses as the one through whom he declared his will to the Israelites and to the world. **his acts unto the children of Israel**—By his miracles he showed his power and wisdom, and his love for his chosen people. **8. gracious**—The Lord shows favor to sinners, who deserve no mercy at his hands. He grants the grace of pardon to those who repent and believe in him. **9. he will not always chide**—The Lord rebukes and chastens men for their profit and not for his pleasure. He will cease his chastenings as soon as their purpose is accomplished. **his anger**—His displeasure. When men cease from sin, God's displeasure with them ends. **10. hath not dealt with us after our sins**—God has not punished us as severely as we have deserved or we should long ago have been cut off beyond the hope of mercy.

**11. as the heaven is high above the earth**—How high heaven is above the earth no man can tell. Stars are known to be so distant that it requires four thousand years for their light to reach the earth, and light travels at the marvelous rate of 186,000 miles a second. **12. as far as the east is from the west**—The comparison in v. 11 involves the unmeasured stretches of the heavens, and this employs the greatest distance pertaining to the earth.

**13. as a father pitieth his children**—This is another striking comparison that appeals to every one. We readily understand what a father's love for his child will lead him to do or suffer. God's pity for those who fear him is like that of an earthly father, only it is the pity of One who is infinitely stronger and wiser and more loving.

III. PRAISE FOR GOD'S KNOWLEDGE OF OUR NEEDS (vs. 14-18). The Lord knows the frailty and the brevity of human life which is as a flower of the field which the wind withers as it passes over. He has everlasting favor for them that fear him and keep his commandments.

IV. UNIVERSAL PRAISE (vs. 19-22). God's throne is in the heavens and his kingdom is over all. Therefore angels and the "ministers of his" and "all his works in all places of his dominion" are called upon to bless the Lord.

PLAIN TEACHINGS.—Praising the Lord keeps fresh the memory of the Lord's blessings. The greatest reason for praise is not temporal benefits but forgiveness for iniquity and cleansing for impurity. God's daily benefits call for daily praise. Possessing the good things of God is like possessing renewed youth. All injustices here will be evened when judgment falls into the hands of God. God always chides for sin, but when sin ceases, his approval follows. Mercy is the tendency to deal with an offender more leniently than the merits of the case demand. God's mercy is as measureless as space. The east does not meet the west; forgiven transgressions will never again condemn the sinner. God's relationship as Father assures to his people

every good in his power. Man's being as "dust" and as "grass" is an everlasting reason why he should not be proud. God's greatness is merciful toward our weakness. If angels who need no redemption should praise the Lord, what should be the attitude of men who have been redeemed from destruction? When the psalmist calls upon his soul to praise the Lord he is anticipating by many centuries Jesus' fundamental teaching about sincerity in worship and in all other relationships toward God. Jesus called the most strictly religious people of his day—the Pharisees—hypocrites, because the soul of sincerity had gone out of their religion. They outwardly kept all the law God had given them, and a thousand legalistic interpretations which men had made of the implications of that law; but their hearts were far from the God of truth and love and mercy. It is the sincerity of the soul in worship that secures the notice of the Father and brings favor and blessing. When the soul actually worships, enforced absence from God's house is not fatal to spiritual life.

### QUESTIONS

1. What part of his nature does the psalmist call upon to bless the Lord?
2. What is the difference between blessing the Lord with the tongue and blessing him with the soul?
3. What kind of benefits are we most likely to forget?
4. Why is forgiveness one of the greatest benefits God can bestow upon us?
5. What are some other blessings for which David praises the Lord?
6. Is it likely that all have been providentially delivered from destruction, perhaps many times?
7. Can you recall places in Israel's history where God delivered his oppressed people?
8. What is the difference between God's "ways" and his "acts"?
9. Why do we have special need of God's mercy?
10. How far does God say he will remove our transgressions from us? What does the figure mean?
11. What may we learn about God from the way a father pities his children?
12. What two figures does the psalmist use in verses 14 and 15 to teach us about our frailty?
13. Are you thankful for the father heart of God? Why?
14. Can you recall places in David's life where he had been delivered from destruction? 1 Sam. 17: 34, 35, 46.

### DISCUSSION TOPICS

1. A psalm of pure thanksgiving, trust, and praise, without even a supplication.
2. Praise as an element of sincere worship.
3. The sin of ingratitude.
4. The healing of spiritual and physical diseases.
5. God's abundant pardon.
6. God's knowledge of our "frame."

W. W. L.

## Lesson Illustration

A great orchestra was rehearsing for its public appearance. Away up in the top corner of the semicircular stairway a musician was silent. Instantly the director waved his baton and stopped the music, and cried out, "Where is the piccolo?" His keen ear and sense of harmony missed the one instrument when it did not play. All nature praises the Lord—the singing birds, the warbling brooks, the moaning winds. The heavens declare his glory. Angels and redeemed saints join in the song of Moses and the Lamb. All heaven rings with, "Glory, honor, dominion, and power be unto our God forever and ever. Amen! Hallelujah!" But if my soul is silent the perfect harmony is broken and God misses my praise. Praise the Lord, O my soul, for God delights to hear thee. J. H. W.

## One Missionary Minute

A missionary in Korea arose at five o'clock in the morning and wended his way to the church. There, although it was zero weather and six inches of snow was on the ground, he found one hundred fifty Christians gathered "a great while before day," waiting to be led by a native evangelist "into the heart of God." His fervor for prayer and praise won him a following. "Praise is comely." "Enter into his courts with praise." Praise is contagious. In fact, every attitude of our lives goes out into the society of which we are a part and influences our fellows in some degree. How depressing is the influence of the attitude of grumbling and fault-finding. How weakening is the attitude of discouragement and despair. The thankful, praiseful attitude blesses and heals and inspires everywhere.

C. T. B.

## Sidelight from Science

### ALPHABETS

The alphabet is the groundwork and basis of our written language. By means of letters we represent sounds in our spoken language, and so record our ideas. The number of these sound signs varies in different languages. The Italian has 21 characters. English, German, Dutch have 26. Some oriental languages have as many as 45 or 49. China has no alphabet, but has 20,000 syllable sounds, and Japan has 72 syllable sounds and 48 characters to represent them. Written language dates far back into the antiquity of the race. Until recently it was thought that it began with the Phœnician peoples. But we now have records, perhaps in some form of picture writing, but written language just the same, dating back to the time of Abraham, and possibly farther than that. God has not left his Word without witness, and recent discoveries in Egypt, Palestine, ancient Babylon, and Chaldea are attesting to the historic accuracy of the Book with plain records that can not be denied. Thank God for the witness and for the privilege of worship.

J. M.

## Practical Applications

**Motives to praise.** Praise must be inspired by something worthy, or it is mere flattery, playing false, hypocrisy in words. True praise is commendation, approval, expressing appreciation of what one has done or the manner in which it has been done. Only he is deserving of praise who has done something by which some one else has been benefitted. For this reason the devil is never praised. The act and the spirit in which the act was performed may both be deserving of praise.

**Reasons for praising God.** 1. Material good. All persons have received benefits without number from God. His Word tells us that "every good gift is from above and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." Life, food, water, health, light by day and night, the material for all artificial light, and the air we breathe, God supplies. "He is kind to the unthankful and the evil." Seed time and harvest, the beautiful flower and the luscious fruit, and the singing birds, all are given by him for our profit. 2. Spiritual benefits. Great and manifold as are the material blessings God bestows upon man, they are not the greatest which he has provided. Man not only needs these that he may live and enjoy life, but he needs salvation from sin and its consequences. Man of himself can not provide the temporal things mentioned. Nor can he of himself remove his moral guilt and the evil dispositions of his heart. In man's helplessness, God has provided a Savior in the person of Jesus Christ. The spiritual benefits are, pardon of sin, a spiritual birth, heart purity, the witness of the Spirit to our adoption, power over sin and Satan, growth in grace, a useful, joyous Christian life, and finally a glorious immortality. Not to praise God "with all that is within us" for such benefits bestowed would be a double sin against God and ourselves. C. E. H.

## The Lesson Picture



In Hebrews 13:15, offering "the sacrifice of praise to God continually" is said to be "the fruit of our lips." Real praise comes from the heart but it is expressed through the lips and so may be said to be the fruit of our lips. If the fruit is not praise it will probably be fault-finding or complaining.

## The Senior and Adult Classes

**INTRODUCTION.**—This psalm is an outburst of praise for blessings granted of both a temporal and spiritual nature, ending in a call to all creation to bless and worship God. Worship is giving to God the reverence, homage, adoration, and praise which are due to him only. We worship him in the sanctuary when we pray to him, when we sing and tell of his goodness, and when, in an obedient and trustful attitude, we hear his messages read and expounded.

**THEME.**—The Privilege of Worshipping God.

**I. WORSHIP AN EXPRESSION OF GRATITUDE.**—This psalm pictures God as a pitying father, caring for us, providing for our needs, forgiving our sins, showing consideration because of our frail humanity, and doing all this constantly. Such a God deserves our worship. We should praise him for what he has done. We should adore him for what he is. We should reverence, love, and serve him. The truly grateful soul will consider it a privilege to do this.

**II. WORSHIP A MEANS OF GRACE.**—True worship has an ennobling effect upon the worshiper. As we catch a vision of God and of his holiness and love, our hearts are inspired to be holy and noble. We are lifted above the temporal to eternal realities. We are made to feel our duty. We also receive strength to do our duty. Discuss the relative value of private and public worship. What part of public worship is most helpful to you? B. L. O.

## The Intermediate Class

**TOPIC.**—The Habit of Thankfulness.

**AIM.**—To show the value of thanksgiving.

**APPROACH.**—Whom do you prefer to have around, a gloomy, fault-finding person, or one who is cheerful and thankful?

**LESSON.**—We should all develop the habit of thankfulness. 1. We owe it to God to give thanks for his mercies. Further, we should really feel thankful. Expressing our thanks helps us to feel grateful. 2. The habit of thankfulness makes us happier. A person who is always looking upon his troubles, real or imaginary, is unhappy. But the person who thinks of his blessings, and praises God for them, is happy. 3. A thankful attitude helps us to be better Christians. Satan often defeats people by tempting them to give way to discouragement. To praise the Lord frequently for his goodness and for saving our souls greatly helps in overcoming discouragement. It is a very helpful habit to sing songs of praise, even when alone. If we feel thankful when we are alone it will be easy to praise in public.

**TRUTH.**—The habit of thankfulness is one of the most beneficial habits that any one can acquire.

**APPLICATION.**—Read often some of the psalms, especially those which are full of thanksgiving. Frequently consider how many more blessings we have than others. B. L. O.

## The Junior Class

**TOPIC.**—A Song of Praise.

**AIM.**—To learn that thanksgiving and praise are signs of a good and noble heart.

**APPROACH.**—Charcoal and diamonds are made of the same material. The difference in them is the difference in the arrangement of their materials, so that the diamonds reflect the light in a beautiful way.

**LESSON.**—Persons see different things in the same objects. One sees a thornbush, the other a rosebush. One sees muddy roads, another the promise of abundant harvest. One sees the hard work of spading and hoeing, the other a fruitful garden. What one sees reveals what he is. One who finds fault and grumbles reveals a charcoal disposition. One who is grateful reveals a diamond disposition. Call attention to the circumstances in the Scriptures where a thankful spirit has been shown. Daniel, when he knew the decree had been signed, "prayed and gave thanks." Jesus, the night before his betrayal and crucifixion, gave thanks.

**TRUTH.**—Life is full of blessings and good things, but only a few see them.

**APPLICATION.**—Let us cultivate courtesy and thankfulness, because to do so is good and noble. W. A. H.

## The Primary Class

**TOPIC.**—A Song of Praise.

**AIM.**—To show the reason for praising God.

**PREPARATION.**—On a large sheet of white paper, write in large letters the verse, "Enter into his gates with thanksgiving and into his courts with praise." Make the letters with colored crayons.

**LESSON.**—Fasten up the sheet of paper with the verse before the class so all can see it clearly. Begin your class with a verse of the song, "Praise him, praise him, Jesus our blessed Redeemer," if the class knows it. Any song of praise for children will be good at this time. Begin your lesson with a bit about the psalmist David. He was a shepherd boy who tended sheep on the mountains or in the valleys. One day some one came to his house and told his father that God had said David was to be a great king when he grew up. It was a long time before David became king, but finally it all came true just as God had said. David had all sorts of interesting adventures and sometimes he had dangerous ones. But God took care of him. David used to play a harp and sing songs and we have some of these songs in the Bible. They are called psalms in the Bible, but many of the psalms are the songs that David used to sing. Our lesson today is one of the songs that David sang about praising God for being so good to him and taking such good care of him. So God does many things for us. (Name a few.) Teach the children the doxology and the verse you printed.

**TRUTH.**—God is worthy of our constant praise.

**APPLICATION.**—Let us praise God every day by being kind and good. F. B. L.



## LESSON XIII

Home Readings for week, Monday, June 24, to Saturday, June 29.

M. Isaiah's inspiration. Isa. 2:1-11.  
T. Hezekiah's reign. 2 Chron. 29:1-11.  
W. The suffering Savior. Heb. 9:23-28.

T. The message of Jeremiah. Jer. 2:1-13.  
F. The sure word of prophecy. 2 Peter 1:12-21.  
S. Judah taken captive. 2 Chron. 36:11-21.

## Review: Prophets and Kings of Judah's Decline.

[For a reading lesson only: 1 Thess. 2:10-20.]

Devotional Reading: Psalm 130.

(Memory Verse, 19)

1 Thess. 2:10-20

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children.

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judæa are in Christ Je'sus: for ye also have suffered like things of

your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Je'sus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Je'sus Christ at his coming?

20 For ye are our glory and joy.

**Golden Text.**—I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Jer. 31:3.

**Practical Truth.**—God's true prophets are never popular with the world.

**Topic.**—God's True Prophets.

**Time.**—B. C. 760 to B. C. 588.

**INTRODUCTION.**—In his lamentation over Jerusalem Jesus addressed the place as a city which had rejected and killed the prophets and messengers whom Jehovah had sent there to teach the people the ways of righteousness (Matt. 23:37). Paul spoke of the same record (1 Thess. 2:15). During the quarter, we have gone back to the very times of those prophets and have studied their personalities, their messages, and the manner in which they were received by the people. Some were respected and obeyed for the time, but the record, taken as a whole, is exactly as described by Jesus and by Paul. All these lessons have a practical bearing upon men's present attitude toward the known requirements of God.

**SUMMARY.**—**Lesson 1.** Topic: Obedience to the Heavenly Vision. Place: Jerusalem. Isaiah was in the temple attending to his religious duties when a great vision of God's holiness and his own uncleanness came to him. He received cleansing symbolized by the coal of fire placed upon his lips from the altar. Then, in response to God's call for messengers Isaiah said, "Send me."

**II.** Topic: The Influence of Good Rulers. Place: Jerusalem. Hezekiah honored God's prophet Isaiah, and was greatly influenced by him. He instituted a campaign against idolatry throughout the land and reestablished the Passover and the other forms of worship of Jehovah.

**III.** Topic: The Source of True Comfort. After warning Judah concerning her sins and coming judgment upon the nation,

Isaiah comforts the people with promises of a restoration of the people from captivity and a coming Messiah who by his sufferings would make atonement for sin.

**IV.** Topic: The Suffering Savior. Isaiah gave a true picture of Christ in his humiliation seven hundred years before Christ came. Isaiah saw him as without beauty, a man of sorrows and grief, stricken of God, despised by men, a bearer of the iniquity of us all.

**V.** Topic: The Bible in National Life. Place: Jerusalem. Young King Josiah at twenty years of age made havoc of idolatry and collected a large amount of money to repair the temple. In the process of renovation a copy of the book of the law was found. The king read it to the people and made a covenant to obey the rediscovered law.

**VI.** Topic: Fidelity in the Face of Difficulties. Jeremiah as a young man was called to be a prophet and was told that his would be a hard, unpleasant task. When he prophesied judgment upon the nation he was arrested and tried before the princes. His only defense was that he was announcing Jehovah's words.

**VII.** Topic: Obedience Essential in True Religion. Jeremiah was told by the Lord to stand in the gate of the temple and exhort those who came to worship that no amount of forms and ceremonies can take the place of obedience to the known requirements of the Lord.

**VIII.** Topic: God's Law in the Heart. Jeremiah looks far ahead and sees Judah and Israel restored to their land as one nation. He also sees a time when the law will be written in men's hearts and they will love to keep the law. This will be un-

der the promised new covenant of grace.

**IX. Topic: Forms of Modern Persecution.** Jeremiah was beaten and made fast in the stocks in a public place. Afterward he was imprisoned, then released, then imprisoned again in a miry dungeon. He was rescued by an Ethiopian.

**X. Topic: The Benefits of Total Abstinence.** The Rechabites for many generations had drunk no wine, according to the ideals of an ancestor. Jeremiah used their loyalty to their principles to rebuke Judah for disloyalty to God.

**XI. Topic: National Accountability to**

God. Jerusalem was besieged a year and a half by the armies of Nebuchadnezzar. The wall was broken down, the temple and all the other buildings burned, and the precious metals and the people carried away to Babylon. Only the poor were left in the land.

**XII. Topic: The Habit of Thankfulness.** The psalmist calls upon all that is within him to praise the Lord for forgiveness, for health, for redeemed life, and for temporal good. He also calls upon all orders of beings and upon nature itself to offer praise.

### TABULAR VIEW

NO.	SUBJECTS	GOLDEN TEXTS	PRACTICAL TRUTHS	OUTLINES
I.	The Ministry of Isaiah. Isa. 6: 1-13; 7: 1-17; 20: 1-6; 38: 1-22.	Then said I. Here am I; send me. Isa. 6: 8.	God needs workers but they must first have their iniquity taken away.	I. Isaiah's vision and call. II. The prophecy concerning Syria and Ephraim. III. The prophecy concerning Egypt. IV. Hezekiah's illness and recovery.
II.	Hezekiah Leads His People Back to God. 2 Chron. 30: 1-27.	The Lord your God is gracious and merciful. 2 Chron. 30: 9.	There would be more revivals if there were more consecrated leaders.	I. All tribes called to the Passover. II. The response to the call. III. The Passover kept. IV. The feast prolonged seven days.
III.	Comfort for God's People. Isa. 40: 1-11.	As one whom his mother comforteth, so will I comfort you. Isa. 66: 13.	Only those who know the Lord can know real comfort.	I. Isaiah's new message. II. Preparing the way of the Lord. III. Man's weakness and God's strength.
IV.	The Suffering Servant of Jehovah. Isa. 52: 13 to 53: 12.	With his stripes we are healed. Isa. 53: 5.	Christ suffered in our stead, in order that we might escape sin's penalty.	I. A prophecy of Christ as Jehovah's servant. II. The rejected Christ. III. The suffering Christ. IV. The triumphant Christ.
V.	What Hilkiah Found in the Temple. 2 Chron. 34: 1-33.	Thy word is a lamp unto my feet, and a light unto my path. Psa. 119: 105.	The real word of God can be lost in a land of Bibles.	I. Josiah institutes a national reform. II. The book of the law found. III. The king hears the book read. IV. A public reading of the law.
VI.	The Early Ministry of Jeremiah. Jer. 1: 1-10; 6: 10, 11; 8: 18; 9: 2; 26: 1-24.	We ought to obey God rather than men. Acts 5: 29.	To be a true teacher of righteousness requires a high type of moral and physical courage.	I. Jeremiah's call. II. Jeremiah's burden. III. Jeremiah threatened with death. IV. Urijah's martyrdom.
VII.	Jeremiah Calls to Obedience. Jer. 7: 1-26.	Obeys my voice, and I will be your God, and ye shall be my people. Jer. 7: 23.	No form of worship is acceptable to God when obedience is lacking in the life.	I. A call to repentance. II. A warning against insincere worship. III. Disobedience reproved.
VIII.	God's Law in the Heart. Jer. 31: 1-40; John 1: 17; Heb. 8: 7-13.	Thy word have I hid in mine heart that I might not sin against thee. Psa. 119: 11.	A love for the right is the only guarantee of its performance.	I. The promised restoration of Israel and Judah. II. A new covenant promised. III. The surety of God's promise concerning the future. IV. The new covenant described.
IX.	Later Experiences of Jeremiah. Jer. 20: 1-6; 37: 1 to 38: 28; 43: 1-7.	Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Matt. 5: 11.	All that will live godly in Christ Jesus shall suffer persecution. 2 Tim. 3: 12.	I. Jeremiah put into the stocks. II. Further troubles of the faithful prophet. III. Jeremiah's message. IV. Jeremiah cast into prison. V. Jeremiah counsels surrender. VI. Jeremiah carried into Egypt.
X.	The Story of the Rechabites (Temperance Lesson). Jer. 35: 1-19.	We will drink no wine. Jer. 35: 6.	A temperate nation is a light-house in the world.	I. The Rechabites tested. II. The Rechabites' abstinence. III. The Rechabites' example commended.
XI.	Judah Taken Captive. 2 Kings 25: 1-21.	Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14: 34.	Judgment for sin may be slow, but it is certain.	I. Jerusalem besieged. II. Jerusalem destroyed. III. The Jews deported. IV. The sacred vessels seized. V. The priests and officers slain.
XII.	A Psalm of Praise. Psalm 103: 1-22.	Bless the Lord, O my soul. Psa. 103: 1.	Praise is a vital exercise in the spiritual life.	I. Praise for spiritual and physical health. II. Praise for God's mercy. III. Praise for God's knowledge of our needs. IV. Universal praise.

## Lesson Illustration

Passing a prison in a large city early one morning, an observer saw a mother in a humble cart from a distant village, waiting at the entrance for the release of her son, who that day was to be released from his bondage. There was the vacant seat beside her, a basket of dainty food, and a change of outer garments. These, together with her eager, tearful glances at the door, all told of the affectionate love awaiting the son and how readily he would be transported to his distant home. Only a step from exile and shame to mother's arms and home. And oh, how God's love waited on Judah, as king after king went into idolatry, ever ready to forgive and restore. And even yet the Lord has not forgotten his promise to Judah. The King of kings shall yet sit upon the throne of David and rule for ever and ever. So all of God's promises shall be fulfilled—promises of grace and mercy toward the repenting sinner, of cleansing for the consecrated believer, and of a place in the Father's house in the glorious life that lies beyond.

J. H. W.

## One Missionary Minute

Over half a century ago in England, a father who was not a Christian subscribed for a monthly paper, "The Life and Explorations of David Livingstone." He read it because he was interested in the exploration scheme, but his little girl read it because Livingstone preached Jesus to the Africans. She did not care where the source of the Nile was. She wanted to find the source of salvation. Eternal life was her quest. One day kneeling before the low rocker in the kitchen, the burden of sin rolled off and bells of joy rang in her soul. She soon decided to be a missionary. God in a marvelous way led her to this country and for many years she has been the "Sky Pilot of the San Blas Indians." God has wonderful ways of showing his "everlasting love."

C. T. B.

## Sidelight from Science

### THE ANVIL AND THE HAMMERS

Last eve I paused beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
When looking in I saw upon the floor,  
Old hammers worn with beating years of time.  
"How many anvils have you had," said I  
"To wear and batter all these hammers so?"  
"Just one," said he; then said with twinkling eye,  
"The anvil wears the hammers out, you know."  
And so I thought, the anvil of God's word  
For ages skeptics' blows have beat upon;  
Yet, though the noise of falling blows was heard,  
The anvil is unharmed—the hammers gone.

—John White Chadwick.

J. M.

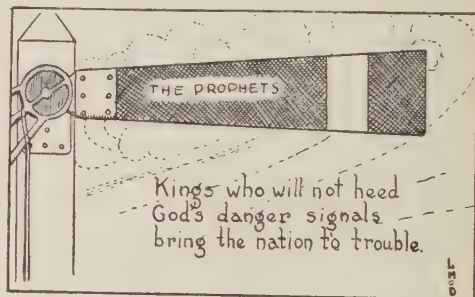
## Practical Applications

The sin of idolatry. A survey of the history of Judah presents a most abject record of a people's sin. As God's chosen people to keep his worship sacred as a

testimony to the world, they proved how deplorable a state they had reached by unfaithfulness to divine instruction. That sacred institution of the Passover, which marked the beginning of their history as a nation, had never been kept as a national celebration since the division of the twelve tribes. With every departure from their God-ordained forms of worship, some form of idolatry was set up until the land was never free from traces of idolatry. For a nation whose history had been so filled with the marvelous dealings of God in behalf of his people, their persistent bent toward idolatry was beyond excuse. Judah gathered from other nations every possible addition to idol-worship and heathen practices. The result was that the temple was neglected and desecrated and robbed. The law of the Lord was lost until its sacred contents were forgotten and its warnings and directions had no place in their lives.

**The mercy of Jehovah.** Not until the cup of Judah's iniquity was full did the Lord permit a heathen conqueror to invade the sacred city to destroy it. As though mercy struggled with justice to spare the last branch of Israel from captivity, there were three distinct efforts made before Nebuchadnezzar completed the destruction of Jerusalem and the deportation of the people into Babylon. The absolute humiliation came in the treatment of Zedekiah, the last of Judah's kings, who went childless and blind into captivity. That God will not leave himself without true witnesses in the earth is plain from the marvelous way in which his truth shone forth through the young men first selected by the Babylonian conqueror to serve his ends in a heathen court. The vitality of faith and obedience in Daniel and his companions proved sufficient throughout the seventy years of captivity to secure to the Jewish captives distinct recognition and favor, so that their hope was not cut off. Four faithful souls were God's "remnant" through whom he kept the light of revelation burning.

## The Lesson Picture



A semaphore stretching out across the path of a train means that there is danger, and the train must not proceed until the sign is changed. God's true ministers warn of the danger of sinful living. We should heed their message.



## The Senior and Adult Classes

**INTRODUCTION.**—We have studied this quarter from the messages of the two greatest writing prophets. Review and compare the call of Isaiah and the call of Jeremiah. Compare the success of their work. Which was the greater predictive prophet?

**THEME.**—God's True Prophets.

**I. TRUE PROPHETS CONVEY GOD'S MESSAGES.**—A prophet is one who speaks for another. See Exod. 7:1. God said to Jeremiah, "Whatsoever I command thee thou shalt speak" (Jer. 1:7). This was a sacred duty. Contrast the false prophets who spake in the name of God when God had not spoken. How could the people distinguish the true from the false? Often this was difficult at the time. The sequel would show. See the test of true and false prophecy in Deut. 18:21, 22. But the character of the message was the chief means of judging at the time. God has spoken so fully in his Word that it is much easier to detect false teachers today.

**II. TRUE PROPHETS ARE MEN OF VISION.**—Vision may mean power to predict; it may mean a clear understanding of spiritual truth. The prophets of old had vision in both senses. Isaiah and Jeremiah uttered many predictive prophecies. What are some? They had a vision of the future of the kingdom of God. They also emphasized God's moral character and requirements and the penalty of sin as the false prophets did not. A true prophet today knows what is God's revealed will, and understands what the outcome of sin will be.

B. L. O.

## The Intermediate Class

**TOPIC.**—True and False Leaders.

**AIM.**—To emphasize the value of leaders that are noble and true.

**APPROACH.**—Show how necessary it is to have leadership. Even a club or organization of children will have leaders.

**LESSON.**—We have studied this quarter concerning four true leaders—two prophets, Isaiah and Jeremiah, and two kings, Hezekiah and Josiah. Tell something about each of these men to show that they were good leaders. We have studied of one weak and wicked king, Zedekiah. The welfare of the people depends much upon the character of their leaders. Show how this was true with respect to the three kings just mentioned. We need good leaders in the church and state today. A foolish ruler may bring a country to ruin, as Zedekiah did. But the character of our spiritual leaders is of even greater importance. False religious leaders may cause people to lose their souls. When we have as a pastor a true man of God, we should rejoice and should honor his work.

**TRUTH.**—Careful heed should be given to the counsels of wise and good leaders.

**APPLICATION.**—We should do all we can to assist worthy leaders. Wicked men may oppose them, but an expression of our appreciation will encourage them.

B. L. O.

## The Junior Class

**TOPIC.**—Learning to Serve God.

**AIM.**—To see that the teaching of God's Word leads to a life of service.

**APPROACH.**—In every city there may be found statues erected in honor of certain men. Nobody ever heard of a costly or beautiful statue built for a beggar, a tramp, a miser, or a thief. They are all built in honor of men who have done something useful and helpful.

**LESSON.**—We have been studying about men who have been brave in danger, faithful to their duty, and loyal and true to God. These are the kind of people the Lord wants today. We may think we have no opportunity, but every day brings us opportunities. A little French girl who was blind brought five francs for the missionary cause. Her pastor told her he felt she could not afford so much, but she assured him she could. She explained that she, with other girls, made baskets. The other girls, when evening came, had to have candles; but since she was blind she needed none. In this way she saved money, and desired to give it to the work of God. The men whom we have been studying and the great men of all ages have been the men who have served God.

**TRUTH.**—Selfishness and service are as opposite as light and dark.

**APPLICATION.**—Let us follow the lessons we have learned and we shall be both useful and happy.

W. A. H.

## The Primary Class

**TOPIC.**—Stories Retold.

**AIM.**—To review the quarter's work.

**PREPARATION.**—You have probably realized the benefit and convenience of having the verses to be learned in class written on a sheet of paper instead of on the blackboard. They can be saved from Sunday to Sunday and can be used easily for review. Get together the material you prepared outside of class for the quarter and take it to class. Have a pretty card with a Bible verse, or perhaps a book-mark with the names of the books of the Bible on it, to give to each one who knows the memory work for the quarter.

**LESSON.**—Arrange your materials in order as they occurred and have them in a line. Do not omit the scroll that was cut with a knife. As you hold up the first, ask the children how many know the story for that Sunday. Ask them what it was. They will probably answer in a few words. Ask for the verse that they learned. You can tell in a short time which pupils know the memory work. Continue with the rest of the materials. They may need a little help for they are just babies after all. These lessons are hard to teach to little children and must be made into interesting stories so that their sympathies will reach out to the proper characters. You are laying the foundations for future Bible study.

**APPLICATION.**—Let us find interest and help in studying the lives of the prophets.

F. B. L.



An orthodox Hebrew in full dress. One may well imagine that Ezra, the scribe, made an appearance somewhat like this as he stood in a pulpit and read the Old Testament to the returned remnant from the captivity.

## THE CAPTIVITY AND THE RESTORATION

The lessons of this quarter aim to show the hand of God in the affairs of the Jewish nation. The nation had sinned and had lost its national home; yet God did not forsake it. He provided prophets and leaders who would teach the people and ultimately lead them back to Jerusalem. Bishop D. S. Warner writes as follows concerning this period:

In a broad sense the term, captivity of the Jews, includes all the different times in which the people of Israel were under the power of their enemies. There are six such occasions mentioned during the time of the judges (Judg. 3:8; 3:14; 4:3; 6:1; 10:8; 13:1). The term is also applied to the subjugation of the kingdom of Israel in B. C. 740 by Tiglath-pileser, the Assyrian, who carried away members of the tribes of Reuben, Gad, Manasseh, and some others into his own land. Those remaining in Israel were placed under tribute to Assyria, and when they refused that tribute about twenty years later, Samaria, the capital, was besieged and taken, and the northern kingdom came to an end. In the narrower sense the captivity of the Jews designates the seventy years' captivity of the Jewish nation in Babylon from B. C. 606 to B. C. 536. This has been called the civil captivity of Judah, and the period from the destruction of Jerusalem and the temple in B. C. 586 to the completion of the restored temple in B. C. 516 has been called the ecclesiastical captivity. There were three stages in the captivity of Judah. In B. C. 606 Nebuchadnezzar invaded the kingdom and carried away a few Jews, among whom were Daniel and his companions. Nebuchadnezzar came again in eight or nine years and took away 10,000 Jews (2 Kings 24:10-16). In B. C. 588 he once more invaded Judah and took Jerusalem after a siege of a year and a half.

While Nebuchadnezzar was the visible agent in the overthrow of the Jewish nation, the cause of that destruction lies far back of his time. The unbelief and disobedience of God's chosen people had been persistent and aggravating. God had shown longsuffering beyond all human comprehension. He had used every means possible to avert the threatened calamity. The lesser judgments visited upon the nation had not aroused the people to turn from idolatry, and therefore, at the last, Jehovah withdrew his restraining hand from Nebuchadnezzar and his armies and they of their own will accomplished the overthrow of Jerusalem which had long been threatened. It was a weary journey to distant Babylon, the place of their captivity. There was little hope that they would ever again see their beloved Zion, for the captivity was to be for seventy years, and their sadness was deepened by the knowledge that this had come to them as a punishment for their persistent transgression of God's law. The condition of the Jewish captives in Babylon was not as bad as it might have been. They were allowed to live in communities by themselves and were allowed to engage in business. They were not shut out of participation in the affairs of government, since Daniel and his companions and Esther were given places of importance and honor. Nevertheless the Jews were a captive people. They were in a strange land, a land of heathenism, removed far from the sacred city, the temple site, and all the associations that made their homeland dear to them. The Jewish captivity, however, had its uses, and not the least of these was the permanent cure of the Jews of the sin of idolatry.

As the captivity of Judah may be considered as made up of three stages, so also may be the return. In the fulness of time, according to prophecy, the decree of Cyrus was issued in B. C. 536, which allowed the Jews to return to their own land and rebuild the house of the Lord. At that time about 50,000 returned, led by Zerubbabel. In B. C. 458 a few thousand Jews returned from captivity under the leadership of Ezra. Thirteen years later a third company returned with Nehemiah. Those who returned from captivity probably did not exceed 75,000.



## LESSON I

Home Readings for week, Monday, July 1, to Saturday, July 6.

M. Ezekiel's call. Ezek. 2: 1-7.

T. Ezekiel's preparation. Ezek. 3: 4-11.

W. Ezekiel's vision. Ezek. 1: 4-14.

T. Ezekiel's message. Ezek. 2: 8 to 3: 3.

F. Ezekiel's responsibility. Ezek. 3: 16-21.

S. Hearing and obeying. Matt. 7: 24-29.

## The Story of Ezekiel.—Ezekiel 1: 1-3; 2: 1 to 3: 27; 8: 1-4; 11: 22-25; 24: 15-24; 30: 30-33.

Printed Portion: Ezekiel 3: 4-11; 24: 15-18. Devotional Reading: Psalm 121.

(Memory Verse, 3: 9)

Ezekiel 3: 4-11

4 And he said unto me, Son of man, go, get thee unto the house of Is'ra-el, and speak with my words unto them.

5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Is'ra-el;

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Is'ra-el will not hearken unto thee; for they will not hearken to me: for all the house of Is'ra-el are impudent and hard-hearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God: whether they will hear, or whether they will forbear.

24: 15-18

15 Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

**Golden Text.**—As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Ezekiel 33: 11.

**Practical Truth.**—The true prophet is not guided in his ministry by the way the people receive him.

**Topic.**—A Prophet Pastor.

**Outline.**—I. Ezekiel's vision and call. II. Ezekiel's third vision. III. Vision of glory departing from Jerusalem. IV. Ezekiel a sign to his people. V. Hearers but not doers.

**Time.**—B. C. 595 to B. C. 574.

**Place.**—Ezekiel prophesied in the land of the captivity near Babylon.

**INTRODUCTION.**—I. The captive prophet. The name Ezekiel means "God is strong." His father was Buzi, a priest. He was born near Jerusalem under Josiah, and brought up during the revival. He was taken captive to Babylon by Nebuchadnezzar, along with Jehoiachin, king of Judah, and three thousand Jewish leaders, and located near the river Chebar in upper Mesopotamia. Here, five years later, in a wonderful vision, he received his call to prophesy, and became a pastor to his exiled countrymen for about twenty-one years. He lived in his own house, happily married; but God foretold his wife's sudden death, and forbade mourning, typifying the destruction of Jerusalem which then took place, and rebuking the Jews for mourning over divine justice. He was an example of consecration to God, resignation to the divine will, undaunted courage, tremendous energy, and inflexible purpose.

2. His threefold mission. (1) To the Jews. His first prophecies related to the sins of Judah and Samaria and threatening judgments, culminating in the downfall of Jerusalem. He called them to humble themselves and repent. (2) To the ancient enemies of Israel. He prophesied against Ammon, Moab, Edom, Philistia, Tyre, Zidon, and Egypt, who were now rejoicing over Israel's downfall. Dire punishments for their many sins against God's people, and es-

pecially for their unholy rejoicings, are pronounced. All these have been fulfilled. Even the agents of God's justice must not be vindictive. God loves his punished child more than the stick which chastises him. (3) To the present age. Ezekiel furnishes a remarkable example of divine power, revelation, and purpose to a mud-raking, materialistic age. He was subject to strange bodily manifestations under divine power, such as loss of speech and power of movement. He uses parables, proverbs, and pictures, and has magnificent visions of God's glory, moving symbols, strange combinations, grotesque forms—an attention commanding procession of wonders, most difficult to understand, a triumph of the supernatural over the natural, which culminates in his concluding prophecies of the New Israel and an ideal theocracy—the Messianic reign.

H. L. C.

**COMMENTARY.**—I. EZEKIEL'S VISION AND CALL (Ezek 1: 1-3; 2: 1 to 3: 27). 1: 1-3. As Isaiah was given a vision of the holiness of God before he was sent to do the work of a prophet, so Ezekiel was given a similar vision.

2: 1 to 3: 3. Ninety-one times Jehovah addressed Ezekiel as "son of man" in view of his capacity as a representative of the whole race, with a message having a universal application. The Holy Spirit came upon Ezekiel and he stood up to receive his commission as a prophet. He was told to prophesy to the whole house of Israel. They were a rebellious people and would be around the prophet as briars, thorns, and scorpions. The prophet was not to be afraid of them or dismayed. In a vision he was presented with a scroll and was told to eat it. He did so and it was as sweet as honey to his taste. This was a figure representing his receiving the word of the Lord for transmission to the people, and

the great satisfaction that would come to him as he did his appointed work.

**4. go . . . speak my words**—After the symbol of the eaten scroll, Ezekiel was told to commence prophesying. By "house of Israel" both divisions of the Jewish nation are meant. **5. not sent to a people of strange speech**—Ezekiel was not sent to a foreign people whose language he did not know, but to his own people. **6. had I sent thee to them they would have hearkened**—God is contrasting the rebellion of his people with the receptivity of foreign peoples if they could have Israel's opportunity. **7. Israel will not hearken**—A people who had rejected Jehovah for generations would naturally reject Jehovah's messenger. **impudent**—Hard of face brazenly to resist the prophet while in his very presence.

**8. I have made thy face strong**—God would make Ezekiel's face strong to stand unflinching in the presence of the "impudent" people. They would not be able to look Ezekiel out of countenance. **9. harder than flint have I made thy forehead**—The brazenness of wicked people has often terrified God's willing, humble messengers. This attitude on the part of the Jews had gone with them to Babylon. Such a situation called for a face of adamant in a messenger who would continue to urge the people rather to repent of their sins and submit to the judgment of God.

**10. all my words that I shall speak unto thee**—Ezekiel is warned to give special attention to getting into his heart not part, but all, of the words the Lord would have him speak. **11. to them of the captivity**—Ezekiel was the Lord's appointed pastor over the people of Judah who were in captivity in Babylonia.

**3:12-27.** Ezekiel was directed by the Spirit to go to the captives at Tel-abib and dwell among them. He was to be a responsible watchman. If the wicked perished because of their wickedness, and had not been warned by Ezekiel, the prophet would be held responsible for their death.

**II. EZEKIEL'S THIRD VISION (8:1-4).** Once more Ezekiel was shown a vision of God's glory. The person of Jehovah seemed as fire and amber. In spirit Ezekiel was transported to Jerusalem where he saw again in the very temple courts the general forsaking of God which had brought judgment in the form of the captivity. The "image of jealousy" was idolatry.

**III. VISION OF GLORY DEPARTING FROM JERUSALEM (11:22-25).** At the close of the period which, in spirit, Ezekiel spent in Jerusalem, he saw the glory of the Lord rise up and depart from the city. When the vision ended, Ezekiel reported it all to his associates in captivity.

**IV. EZEKIEL A SIGN TO HIS PEOPLE (24:15-24).** **15. the word of the Lord came unto me**—The usual phrase introducing the minor divisions of Ezekiel's prophecy. **16. the desire of thine eyes**—This refers to Ezekiel's wife whom he greatly loved. **neither shalt thou mourn**—Ezekiel's wife would die but Ezekiel should not do the customary mourning. **17. bind the tire of thine head upon thee**—He should not dis-

card his head-dress or his shoes as was customary while mourning. **cover not thy lips**—Covering the lower part of the face was a sign of mourning. **eat not the bread of men**—Bread which was given in consolation. **18. my wife died**—This was an actual experience in Ezekiel's life and not a hypothetical case.

**19-24.** Ezekiel's refraining from mourning was intended to teach the captives the futility of mourning when they should hear of the final destruction of Jerusalem.

**V. HEARERS BUT NOT DOERS (33:30-33).** Ezekiel is warned that the people come to him for counsel and for information from the Lord as though they intended to obey, but they will not obey. Ezekiel is to them only as a "lovely song."

**PLAIN TEACHINGS.**—Persons are never prepared to do the Lord's work until the Lord himself prepares them. A moving vision of God is so important an experience in life that it locates itself in memory as to place and date. The word of the Lord can not be preached successfully until it has been first received and digested by the preacher. If the word of the Lord is sweet to the preacher he can make it appear attractive to others. Frequent hearing and rejection of God's appeals tend to make the face hard against the gospel. Even God's chastisements for mistakes are to be borne without complaint. If a minister is a true prophet he is as faithful in his preaching to those who do not want to hear as to those who do.

### QUESTIONS

1. Where was Ezekiel living when he uttered these prophecies? Ezek. 1:1.
2. How long had Ezekiel been in captivity before Jerusalem was finally taken? Ezek. 33:21.
3. Is Ezekiel now prophesying before or after the destruction of Jerusalem?
4. To whom was he told to address his prophecies? Ezek. 3:11.
5. What two great prophets were contemporary with Ezekiel?
6. Why did the Lord assure Ezekiel that he would not be sent to a people of a strange speech?
7. From what may we conclude that Ezekiel had a home of his own in the land of his captivity? Ezek. 8:1.
8. What would the presence of the elders at his house suggest as to the influential position which Ezekiel held?
9. How many deportations of captives from Judah were made?
10. What is meant by saying that the people regarded Ezekiel's prophecies as a lovely song? Ezek. 33:32.
11. In what verse are we taught that God's prophets should faithfully declare their message regardless of the result?
12. What assurance was given Ezekiel that he would be strengthened to face the rebellious house of Israel?

### DISCUSSION TOPICS

1. The three stages in Judah's captivity.
2. The probable condition of the Hebrews in exile.

W. W. L.

## Lesson Illustration

A worldly woman approaching death, said, "My physician tells me I must die; and I feel that he tells me the truth. In my best hours and in my worst, death has been constantly upon my mind. It has covered me like a dread presence, weighing me down like an ocean, blinding me like a horrid vision, imprisoning my faculties as with bars and gates of iron. I have turned away sick and shuddering. What is it then to approach the reality, to feel it close at hand? Oh, well may I smite upon my breast and cry with all but despair, 'Woe is me for the past! Ambition, pleasure, fame, friendship, lie around like wrecks, and my soul is helpless in the midst of them, like the mariner on his wave-worn rock.'" But the prophet Ezekiel tells us God has no pleasure in such a death. The fact that God is not pleased with such a death shows that there is a better way to die. Dying in the faith of Christ has no terrors.

J. H. W.

## One Missionary Minute

— was with Paul on two of his missionary journeys. Terah, Abram's father, was called out from the land of —. It was to the — that Paul said, "There is no respect of persons with God." It was to — that Jonah was sent as a missionary. — was one of Paul's companions on his second missionary journey. It was — who said, "He was wounded for our transgressions." "But the queen — refused to come at the king's commandment." It was to the — that Paul wrote, "Put on the whole armor of God."

The first letters of the inserted words, placed in order, spell the two outstanding words of the golden text. Whoever of whatever color or race obeys the first shall eternally experience the second. C. T. R.

## Sidelight from Science

### MAGNETS

We have all played with magnets and watched their mysterious influence over nails, pins, and tacks.

Some of us have studied in the laboratory the laws of magnetism without finding out just what the force is after all. In spite of our ignorance of what it is, industry is using magnetism to do its work. Attached to huge cranes are powerful magnets actuated by electric currents and capable of holding objects of steel or iron weighing many tons while they are lifted and loaded on truck, car, or barge, or carried to another part of the factory. This saves human labor for lighter and less dangerous tasks.

God sends among men prophets who are actuated by the Holy Spirit to preach the saving truth and to draw them to Christ. They would draw us away from the world to higher and better things. But here the figure breaks down. Folk have wills and too often determine to remain earth-bound.

J. M.

## Practical Applications

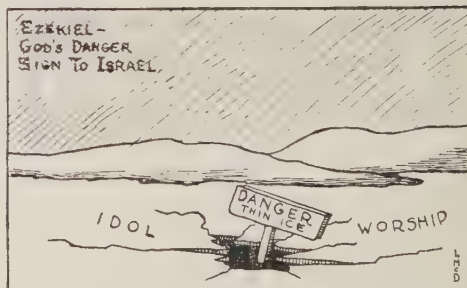
**Hearing and telling.** Appetite for the Word of God comes with the new birth. The spiritual powers want nourishment; the new life, growth. The "milk of the Word" is sweet to the new-born taste, and the "strong meat" satisfies the most mature. We must eat and grow, but also eat and go. When Jesus broke the loaves and fishes, he wanted the disciples to take that they might have something to give and strength to carry it. Peter and John must not sit down and enjoy alone what Jesus gave them, as many are doing today. That is why they have so little. "Freely ye have received, freely give." When we stop giving God stops giving.

**Telling and receiving.** Solemn is the obligation, great the responsibility of one to whom God has entrusted his message; but the responsibility of others to receive and obey that message is fully as great and solemn. We are not dealing with the bringer, the servant; but with his Master, the sender. The messenger must tell us, whether we obey or rebel. There his responsibility ends; there ours begins. If the dose is bitter, be not angry with the bringer, much less the Sender. Blame self and the sins that made it necessary. Take the medicine that the Doctor sent. It is not always the sweetest portion that does the most good. One will never get well by breaking the bottle.

**Receiving and bearing.** Chastisement is not easy to bear, even when brought upon ourselves and both deserved and needed. But we should receive it submissively and bear it humbly and patiently. Remember, it is love's correction. Even the innocent, suffering with the guilty, should do this. It was hard for the Jews to suffer captivity, hard to have their "Holy City" destroyed; but they deserved and needed those severe experiences. Captivity was hard for the innocent Ezekiel, and hard the loss of his wife. But God had need of his services there, and of her death as an object lesson. And God can more than make up to his children all they suffer for him.

H. L. C.

## The Lesson Picture



Thin ice looks good, but it leads to death. Idol worship was as thin ice to Israel. The people would not heed God's danger sign, Ezekiel.



## The Senior and Adult Classes

**INTRODUCTION.**—Speak of the personal history of Ezekiel and some of the general characteristics of his book. Material may be obtained from a Bible dictionary or commentary. He was a younger contemporary of Jeremiah, a priest, called to be a prophet in 592 B. C., preached in Babylonia both before and after the destruction of Jerusalem. His wife died shortly before Jerusalem was overthrown. Nothing is known of Ezekiel's closing years.

**THEME.**—A Prophet Pastor.

**I. EZEKIEL AS A PROPHET.**—His chief message before the final downfall of Jerusalem was one of denunciation for Judah's idolatry. In this he was even more severe than his predecessors. He foretells the overthrow of the city, and denounces false prophets. After the captivity of Judah his message is largely one of hope for the future. His prophecies make large use of visions, of allegories or parables, and of symbolic actions, as when he refrained from mourning upon the death of his wife. Give other examples.

**II. EZEKIEL AS A PASTOR.**—As a rule, Hebrew prophets were far from being pastors. The prophetic element in Ezekiel's ministry predominated; yet to a greater extent than usual he exercised a pastoral function. Other prophets, so far as we know, did not preach to companies of people who came to hear. Ezekiel did this, being listened to by eager audiences. See Ezek. 33: 30-32. But as is the case with too many today, they heard his words but did them not.

B. L. O.

## The Intermediate Class

**TOPIC.**—Frankness in Friendship.

**AIM.**—To consider some of the characteristics of a true friend.

**APPROACH.**—Which do you think is the more valuable friend, one who is always praising you, or one who sometimes suggests how you might improve your conduct and avoid some real faults?

**LESSON.**—The prophets were the friends of the people and wished their highest good; but it was sometimes necessary for them to say severe things and predict some awful occurrences because of the people's sin. There were many false prophets in Ezekiel's day, who told the people things they wished to hear. But they were doing them harm, because after listening to them the people thought they could continue in their sins and everything would come out all right. Ezekiel denounced these men. See Ezek. 13. He frankly told the people of destruction ahead; nevertheless he was their real friend, for he did not wish this to take place, and if they had heeded his words and repented, it would not have taken place.

**TRUTH.**—A true friend will always tell us the truth.

**APPLICATION.**—We should be true friends to those about us. Criticisms spoken in love may be very helpful. But we should use tact if we must criticize.

B. L. O.

## The Junior Class

**TOPIC.**—Ezekiel, a Messenger of God.

**AIM.**—To learn that the man who listens to God has a message for men.

**APPROACH.**—The postal department, with its great army of men, its railways, its aeroplanes, and other carriers, its guards, all working so efficiently that we can address a letter to a person almost anywhere in the world and know it will be delivered.

**LESSON.**—God has a message for every man. He uses men to speak to men. The great trouble is that so few listen long enough to hear what God has to say. A painter is a man who looks longer and deeper at a landscape or other subjects than other people, then puts what he sees into a picture. A poet is a person who looks and thinks deeply and writes what he sees. A messenger of God is a person who listens carefully to what God has to say, then tells what he hears to others. The Lord sometimes sends sickness, loss, or sorrow to get men to stop and listen. Nearly all the great songs have been written by people who have passed through deep sorrow. Many, however, have listened to God without such afflictions. The story of little Samuel. Moses at the burning bush.

**TRUTH.**—God is seeking people to give his message.

**APPLICATION.**—We need to listen to God while he speaks to us through his word, through suffering, or through messengers.

W. A. H.

## The Primary Class

**TOPIC.**—Ezekiel, a Messenger of God.

**AIM.**—To show how Ezekiel helped God.

**PREPARATION.**—In a Bible Encyclopedia look up the costume of a priest of Ezekiel's time. Perhaps the colored lesson charts used in most Sunday-schools will show a picture of Ezekiel. Draw a simple outline of Ezekiel on a large sheet of white paper. The figure should be about twelve or fourteen inches high. If appropriate, color the clothing brightly with crayons or water-colors. Then cut the figure out, and take it to class. Keep it out of sight until you are ready to use it in the class.

**LESSON.**—Today we have another prophet and his doleful message. Ezekiel obeyed God and did his best to show the people how to do right. It was not his fault that they did wrong, nor God's. God told the priest Ezekiel that he needed him to help him. Ezekiel must have been an especial friend of God's, because we usually ask our friends to help us in time of need. Are we such good friends to God that he can call on us for help? God told Ezekiel that the work was not easy, but Ezekiel did not go back on God. He stayed with the work even when it promised to be very unpleasant. Do the preachers who are some of God's helpers give up when the work is hard? No, indeed. You might tell briefly the story of some pioneer missionary.

**TRUTH.**—God helps us to help him.

**APPLICATION.**—Are we helping God as obediently as Ezekiel?

F. B. L.

## LESSON II

Home Readings for week, Monday, July 8, to Saturday, July 13.

M. Personal responsibility. Ezek. 18: 20-30.

T. Official responsibility. Ezek. 33: 7-16.

W. Responsibility for gifts. Rom. 12: 1-8.

T. Responsible for light. Matt. 11: 20-24.

F. Responsible for opportunity. Matt. 25: 19-30.

S. Reward and retribution. Rom. 2: 1-11.

## Ezekiel Teaches Personal Responsibility.—Ezekiel 18: 1-32; 33: 1-20.

Printed Portion: Ezekiel 33: 7-16. Devotional Reading: Psalm 125.

(Memory Verse, 11)

7 So thou, O son of man, I have set thee a watchman unto the house of Is'ra-el; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Is'ra-el; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

11 Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Is'ra-el?

12 Therefore, thou son of man, say unto the

children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

**Golden Text.**—So then every one of us shall give account of himself to God. Rom. 14: 12.

**Practical Truth.**—Neither innocence nor guilt can be bound by one upon another.

**Topic.**—Individual Accountability to God.

**Outline.**—I. Freedom from the sins of others. II. Freedom from one's own sins. III. A watchman's responsibility. IV. God's willingness to forgive sins.

**Time.**—B. C. 595 to B. C. 574

**Place.**—In the territory of the kingdom of Babylon.

**INTRODUCTION.**—I. Before the fall of Jerusalem. The central point in the book of Ezekiel is the destruction of the city of Jerusalem. Hence the first half covers the period from the beginning of Ezekiel's work as a prophet among the captives (ch. 1:1) to the beginning of the siege of the city by Nebuchadnezzar (ch. 24:2) and until the news of its destruction reached Babylon (ch. 33:21). The second half covers the period from that melancholy event to the close of Ezekiel's life. Because he consistently warned the people of the approaching fate of the city in spite of the schemes of lying prophets to incite a revolt among the captives in Babylon and their unbased predictions that the exiles in Egypt would secure an alliance with the reigning dynasty which would insure the safety of Jerusalem, Ezekiel was opposed and hated by his people. The exiles scorned him and rallied against God, charging him with partiality on the ground that they were being punished while their fathers escaped. It is the weakness of humanity to blame others for our misfortunes and assume an air of being unjustly treated. Ezekiel meets this falsehood with the tremendous message of personal responsibility recorded in the eighteenth chapter and calls on his stubborn brethren to repent and turn from transgression so that iniquity would not be their ruin (ch. 18: 30-32).

2. After the fall of Jerusalem. The fulfillment of Ezekiel's prophecies concerning Jerusalem awed his fellow captives until they invited each

other to go to hear his messages. But it was a hypocritical move, for, while they sat before him with the devout air of true worshippers and acted as if his words were as a "very lovely song of one that hath a pleasant voice," they still secretly clung to their old sins (ch. 33: 30-32). The fall of Jerusalem necessitated a change in the prophet's message. He must arouse the captives to the need of a new spiritual life and create a spirit of hope based upon genuine confession and repentance of sin. In order to do this two things were necessary: (1) The people must recognize the authority of the prophetic office and the personal responsibility of the message bearer to Jehovah, (2) the necessity of a sincere reformation based upon personal acknowledgment of sin and a deep and hearty repentance.

G. W. G.

**COMMENTARY.**—I. FREEDOM FROM THE SINS OF OTHERS (18: 1-20). In Ezekiel's day there was a proverb that "The fathers ate sour grapes and the children's teeth are set on edge." Jeremiah referred to the same proverb (Jer. 31: 29, 30). The interpretation was that the children not only suffered in a natural way for the sins of their fathers, but were morally bound by those sins. Ezekiel had prophesied the judgments of God upon the Jewish nation because of the sins of several generations of rebellious people. These judgments—the captivity and the destruction of Jerusalem—involved many innocent with the guilty, and emphasis was thus placed upon the current interpretation of the proverb. There was danger that individual responsibility would be lost from sight. So God gave Ezekiel a message concerning the moral freedom of the individual man before God.

The message opens with the teaching that all souls have a direct personal relationship with God, the Son as well as the

Father (v. 4). Three cases are presented in detail. 1. If any man be just, has not served idols, has not oppressed any one, has rendered no violence, has walked in God's statutes, and has kept himself from iniquity, that man shall live. He shall not be held responsible for the sins of his father. (2) If the good man begets a son who follows a wicked course contrary to the example of his father, he shall die. His blood shall be upon himself. (3) If this wicked father has a son who sees his father's wicked ways and does not follow them, but lives righteously according to the will of God, he shall live. So the son clearly is not bound by the sins of the father. "The soul that sinneth, it shall die."

II. FREEDOM FROM ONE'S OWN SINS (vs. 21-23). If any wicked man at any time will repent and turn away from his wicked ways and keep all of God's statutes "he shall surely live, he shall not die." His past transgressions "shall not be mentioned against him. God has no pleasure in the death of any wicked man in his sins."

III. A WATCHMAN'S RESPONSIBILITY (33: 1-9.) 1-6. When a sentry was posted to watch the movements of a threatening army, if he saw the army approaching and did not blow the trumpet of warning he would be responsible for the disaster that might come and would die for his neglect. If he gave the warning but the people did not heed, he is clear.

7. I have set thee a watchman—God appointed Ezekiel a moral and spiritual sentinel. the house of Israel—The whole Jewish people, in captivity and back in the homeland. hear the word from my mouth—God will be responsible for the message. Ezekiel for delivering it. 8. O wicked man thou shalt surely die—A very unpleasant but necessary truth. dost not . . . warn the wicked—Because of fear or hesitancy to preach unwelcome truth. require at thine hand—Faithlessness in ministers is as culpable as other sins in other persons. It will not go unpunished.

9. if thou warn the wicked—Without fear or favor. if he do not turn . . . he shall die—Not all men repent even under faithful preaching. thou hast delivered thy soul—"Thy soul is delivered from responsibility for the death of the faithfully warned wicked."

IV. GOD'S WILLINGNESS TO FORGIVE (vs. 10-20.) 10. our transgressions . . . be upon us—The people began to see that their calamities had been brought upon them by their sins. we pine away—Waste away. should we then live—This was a note of despondency. There seemed to be little hope. 11. I have no pleasure in the death of the wicked—God's punishments were not of his choosing; they had been forced by the people's sins. turn ye from your evil ways—This would be the foundation for deliverance and salvation.

12. righteousness . . . shall not deliver him—If a righteous man fall away into sin his past goodness will not save him. wicked . . . shall not fall . . . turneth from his wickedness—A thoroughly repenting wicked man will not be lost. 13. all his righteousness

shall not be remembered—An emphatic repetition of the first part of the preceding verse. 14-16. A detailed explanation of what it means to turn from evil ways and a renewed promise that those who take this course shall be saved.

17-20. The people complain that letting a righteous man who falls away into iniquity perish, and a wicked man who repents be saved, is not just and "equal." But God announces that he "will judge you every one after his ways." Therefore all are on an equal footing before the Lord.

PLAIN TEACHINGS.—The forces of heredity are powerful; they impose many physical and intellectual conditions upon offspring, but they can not make offspring morally responsible for the transgressions of parents. Every person stands on his own footing before the Lord. When God visits a nation with judgment the innocent suffer with the guilty; but the innocent do not share the moral guilt of the wicked. The body can perish while the soul is saved. Even a man's own sins can not doom him to penalty if he will repent and forsake his evil ways. A wicked man's dying in his sins is a grief to God and always unnecessary. God's question, "Why will ye die?" places the responsibility for dying in sins where it really belongs—in the individual will. The path of repentance is rugged but it is open to all and leads to God's favor.

### QUESTIONS

1. What proverb, containing only a half truth, was in circulation among the captives? Ezek. 18: 2.
2. What false teaching was being deduced from this proverb?
3. In what way did Ezekiel proclaim the great truth of personal responsibility? Ezek. 18: 4.
4. Under what circumstances did the people of ancient nations choose a special watchman? Ezek. 33: 2.
5. What were the duties and responsibilities of such a watchman? Ezek. 33: 3-6.
6. What were the special duties of Ezekiel as God's watchman over the house of Israel?
7. What hopeless thoughts were the people cherishing which Ezekiel reproves? Ezek. 33: 10.
8. In which verse is the duty of personal repentance taught?
9. Are ministers today still set as God's watchmen?
10. What punishment does the watchman receive if unfaithful to his task?
11. On what did Paul base his claim that he was "pure from the blood of all men"? Acts 20: 18-26.
12. In what verse is the fact of personal responsibility clearly taught?
13. What is shown to be the way of moral recovery for men who have done wrong?

### DISCUSSION TOPICS

1. Pastoral responsibility.
2. Ezekiel's just man compared with Psalm 15.
3. Is guilt inherited? W. W. L.



## Lesson Illustration

A traveler crossed the frontier and had to pass the custom-house. The officer said to him, "Have you any contraband goods?" He replied, "I do not think I have." "That may be all true," said the officer, "but I can not permit you to pass without an examination. Permit me to search." "If you please," said the traveler. The examination over, the traveler said, "Permit me to tell you the thoughts that ran through my mind as you searched my baggage. We are all travelers to an eternal kingdom, into which we can not take any contraband goods. By these forbidden things I mean, anger, pride, stealing, lying, blasphemy, and similar offences which are blasphe-my in the sight of God. For all these every man who passes the boundary of the grave is searched more strictly than you searched me. God is the great searcher of hearts. From him nothing is hid. Each of us shall give an account of himself to God."

J. H. W.

## One Missionary Minute

It was the personal application of this lesson that caused the old Indian chief to interrupt the missionary four times while speaking. The first time, laying his tomahawk at the speaker's feet, he said, "Indian chief give his tomahawk to Jesus Christ." The second time he said, "Indian chief give his blanket to Jesus Christ." The third time, after tying his pony to the tent door, he said, "Indian chief give his pony to Jesus Christ." The fourth time, with tears streaming down his bronzed cheeks, he said, "Indian chief give himself to Jesus Christ." The task of reaching the thousands of Indians in our country who are yet without a knowledge of the gospel is of supreme importance. An adequate program of religious education is being promoted by the Home Missions Council and Council of Women for Home Missions among the children of the government Indian schools.

C. T. B.

## Sidelight from Science

### OUR TASK

The strong leaders of the church today were developed in the homes of leaders of yesterday, for the most part. Of the one hundred leading ministers in America, forty are sons of ministers, three more are sons of local or lay preachers, and one had a Quaker preacher for a mother. The ancestry of some shows four generations of men in the ministry. The families of others were prominently connected with the work of the church. Only eighteen of this group of one hundred came from homes which carried no serious church duties.

We who are parents today are in our turn responsible for the preparation of the leaders of tomorrow. "The recruits for the ministry of the future will probably come from the families of those who are most faithful and sincere in the service of God."

J. M.

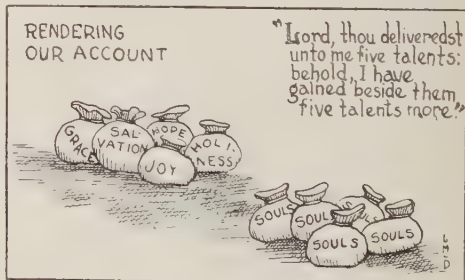
## Practical Applications

**Individual accountability to God.** Life reaches its highest expression in personality. Personality predicates conduct. Hence the measure of life is not determined by any material standard. Life then is not mere existence. It is not a fleeting phantasmagoria of sensual joys and delight. It is a possession; it is a stewardship; it is a partnership with God. The crucial question is, "What is that in thine hand?" The hand standing for the activities in life, the question means what is it that you have which God can bless and use. What you have—a rod, a sling, a pen, a voice, a needle, a biscuit, a dried fish—is you. That is personality. That personality plus God delivers a nation, slays Goliaths of evil, puts the thoughts of God into human speech, blesses the poor, and feeds the multitude. "Nothing in connection with individual life is more sublime and withal more overwhelming than a sense of personal ability and accountability. Herein lies the worth of the individual to God, to humanity, and to himself. There is no investment that brings such large returns as the investment of a consecrated personality in getting men and women to commit themselves to God, through Jesus Christ." This is the greatest service.

**Facing the judgment** (Golden Text.) A young man who was an inveterate gambler went to a celebrated race course in England to ply his trade. A band of Christians were holding an open air service near the entrance. As the gambler passed he muttered angrily to himself, "Why can't these stupid psalm singers keep in their own churches?" But as he passed on he read four words printed on a banner, "After this the judgment." He was stricken with instant conviction. He left the grounds and returned home. Later he was clearly converted and became a successful evangelist. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

G. W. G.

## The Lesson Picture



Our blessings like joy, hope, and holiness are as money which God has entrusted to us to invest and gain returns for him. If we use them in such a way as to win other souls he will be pleased.

## The Senior and Adult Classes

**INTRODUCTION.**—Ezekiel, and his contemporary, Jeremiah, emphasize the doctrine of individual responsibility, and the need of perseverance in righteousness in order to "live." The thought of these two prophets on this subject is closely parallel. Compare Ezek. 18: 2-4 with Jer. 31: 29, 30; and Ezek. 33: 12-15 with Jer. 18: 7-10.

**THEME.**—Individual Accountability to God.

**I. FOR SINFUL ACTIONS.**—In early Israelitish history the penalty for a man's sin was sometimes visited upon his family also, as in the cases of Achan and Korah, Dathan, and Abiram. The law in Deuteronomy forbade this (Deut. 24: 16), but apparently was not always observed. For an instance of its observance see 2 Kings 14: 5, 6. In later Hebrew history, and in the New Testament, the principle of individual accountability was recognized. Note the case of Sapphira in Acts 5: 7-10. Our lesson says that the watchman, if he failed to warn others, would be guilty of their blood. Here the watchman's unfaithfulness is the real ground of his own condemnation. God will judge each one of us as individuals.

**II. FOR RIGHTEOUS ACTIONS.**—As the son is not to be punished for his father's sin, so he is not to be rewarded for his father's righteousness. We can not make it through to heaven because of the good deeds or holy lives of our relatives. Further we are told, "Neither shall he that is righteous be able to live thereby in the day that he sinneth" (Ezek. 33: 12, R. V.). There is scant comfort here for a "sinning religion."

B. L. O.

## The Intermediate Class

**TOPIC.**—Does God Take Note of My Life?

**AIM.**—To impress the fact that God knows us altogether, and holds us responsible for our actions.

**APPROACH.**—Employers keep track of employees while working for them, and hold them responsible. Unsatisfactory work would mean dismissal.

**LESSON.**—1. God sees all we do. Our lesson assumes that God knows all our actions, both good and bad. The whole Bible assumes it, and in some places declares it. Read Psa. 33: 13-15; Prov. 15: 3; Heb. 4: 13. If tempted to do wrong when others are not watching, remember that the great God himself sees even the desires of our hearts. 2. God holds us responsible for what we do. Our lesson teaches that the righteous man will surely live—that is, be saved eternally. But the wicked will surely die, or be eternally lost. Further, we are told that it is not enough that we should do well for a time only. We must persevere to the end in order to be saved. These are solemn truths indeed and we should think carefully about them.

**TRUTH.**—"Every one of us shall give account of himself to God."

**APPLICATION.**—We should make it our first concern so to live that God will look upon us with approval.

B. L. O.

## The Junior Class

**TOPIC.**—Ezekiel's Message of Warning.

**AIM.**—To see that God always provides that we shall be warned of evil or danger.

**APPROACH.**—Thunder announces the coming storm. The rattlesnake sounds before it strikes. Railroads put up warning signs at crossings, and red lights tell of open ditches or highway dangers.

**LESSON.**—When quarantine cards are put up they do not make the danger, they are put up because of the danger. The red light at the switch end does not make the open switch; it tells of the open switch. So when God warns by the messages of his prophets or by other means he is merely warning of danger and judgment. People are forgetting that sin must be punished. Bring out several instances from the Bible showing that sin does not escape penalty. Cain, Achan, Gehazi, Judas, Ananias, and others. The story of Incheape Rock. A bell had been so hung that the waves rung it during a storm. A young sailor, in a spirit of malicious mischief, cut it down. Afterward, in a terrible storm, his ship drew near the place. Because there was no bell, his ship was wrecked and his life lost.

**TRUTH.**—God is faithful to warn. We may heed and be saved or refuse and be lost.

**APPLICATION.**—There will be no doubt about salvation if we heed God's warnings.

W. A. H.

## The Primary Class

**TOPIC.**—Ezekiel's Message of Warning.

**AIM.**—To show how each one of us must obey God.

**PREPARATION.**—On a piece of paper about six inches square write or print the following, "I will judge you every one after his ways." Roll up this paper into a scroll and tie it with a colored string. Tie it to the hand of the paper Ezekiel that you made for last Sunday. When you are telling the story, stand Ezekiel up in sight of the class with the scroll in his hand. At the proper time, unfasten the scroll, untie the string, and read the message.

**LESSON.**—God told Ezekiel to tell the people how God would treat them. They seemed to have an idea that he would treat the evil and the good alike, or perhaps the evil could hide behind their good ancestors. Or if a man were bad, he could never come back to God again. God told Ezekiel plainly that he would judge each one all by himself, and if a bad man would repent and be good, then God would treat him just like the good people. Nobody could be good for anybody else. Everybody would be judged by what he was and what he had done. The mothers and fathers can not be good for their little boys and girls. They can teach their children how to be good, but they can not be good for them.

**TRUTH.**—Each one has a personal responsibility to God.

**APPLICATION.**—Will each one of us try to be so good that God will be pleased?

F. B. L.

## LESSON III

Home Readings for week, Monday, July 15, to Saturday, July 20.

M. Ezekiel's vision of hope. Ezek. 47: 1-10.

T. Blessings of the kingdom. Psa. 72: 12-20.

W. Triumphs of the kingdom. Isa. 25: 1-12.

T. Permanence of the kingdom. Psa. 72: 1-10.

F. Glories of the kingdom. Rev. 22: 1-7.

S. The universal invitation. Isa. 55: 1-5.

### Ezekiel's Vision of Hope.—Ezekiel 47: 1-12.

Printed Portion: Ezekiel 47: 1-9. Devotional Reading: Psalm 100.

(Memory Verse, 9)

1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand; and it

was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

**Golden Text.**—Of the increase of his government and peace there shall be no end. Isa. 9:7.

**Practical Truth.**—God's kingdom of grace has an inherent power to grow and to heal.

**Topic.**—The Cure for the World's Ills.

**Outline.**—I. Salvation as a river. II. The increase of the river. III. The healing power of the river.

**Time.**—About B. C. 574, near the close of Ezekiel's ministry.

**Place.**—Ezekiel was among the captives in Babylonia when he saw this vision.

**INTRODUCTION.**—I. **The setting of the vision.** (1) The people. For perhaps twenty years the proud Judean captives had served in Babylon. During this long period the Jewish elders frequently came to consult Ezekiel about the prospect of being returned to their own home or about a probable release from bondage. In return they had heard only of repentance and warnings. Weakened by age, suffering from want, humbled by long servitude, pining for their beloved homeland, they felt that the hand of God was heavy upon them. (2) The prophet. Ezekiel was of priestly order, carried captive before he was thirty years of age. He could never minister in the temple. But God followed the young, faithful priest and made him more than a priest—a prophet. Through these long years it had been his lot to stand between God and his captives, chastened, but not forsaken people. Now in love and unflinching faith it is his privilege to carry this comforting though mysterious message to the hungry exiles.

2. **The source of the vision.** The visions of Ezekiel are not mental pictures of highly desirable ends to attain. They are supernatural and prophetic. They are some of God's secrets spoken to the soul of the prophet for the welfare of man and especially the welfare of the chosen people. Whether the prophet pronounces retribution for the false and wicked Jehoiachin, or reads the new lesson of personal responsibility to his people, or pictures infinite divine blessing and hope as an ever deepening and broadening river, the voice is the prophet's but the words are God's.

3. **The mystery of revelation.** To the exiles, to whom Christ was known only in prophecy, the marvelous river of the vision offered but a mysterious hope, yet the very mystery was a challenge to their faith. There can be no complete revelation of the Scriptures to the mind of man until all is fulfilled. While God is God and man is man, man can never comprehend God. Just so, there can be no complete revelation of God in nature. Man's aptitude for research, his genius for invention, and his desire for knowledge are ever challenged by God's partially revealed mysteries in Scripture and in nature.

C. W. S.

**COMMENTARY.**—I. **SALVATION AS A RIVER** (vs. 1, 2). 1. **afterward**—Ezekiel had been taken in his vision to Jerusalem, had been shown the temple, rebuilt, and the details of the temple service had been explained to him. **he brought me again**—The prophet's guide is described in Ezek. 40: 1-3. The return to the door of the temple was not to survey the building and study its appointments, but to behold a vision of the life-giving stream issuing from it. **unto the door of the house**—The entrance to the temple. **waters issued out from under the threshold**—In the prophet's vision the stream, which represented the manifold blessings of the gospel, had its source in the visible dwelling-place of Jehovah. The temple faced the east and the stream, issuing from the right side of the house, flowed eastward at the south side of the altar, which was in the center of the inner court. The only stream actually existing there was from "a fountain connected with the temple hill, the waters of which fell into the valley east of the city and made their way toward the sea." The stream which Ezekiel saw flowed apparently from underneath the most holy place in the temple and passed near the altar of sacrifice. The



waters signified "the gospel of Christ which went forth from Jerusalem and spread into the countries about, and the gifts and powers of the Holy Spirit accompanying it by virtue of which it spread far and produced blessed results."

**2. the gate northward**—The gate looking eastward was closed as explained in Ezek. 44: 2 and 46: 1. When the prophet reached the outer eastern gate he saw the stream flowing forth from the right, or south side of it. His vision regarding the source of the stream is strikingly like that which John saw (Rev. 22: 1).

**II. THE INCREASE OF THE RIVER (vs. 3-5). 3. the man that had the line**—The prophet's guide. **a thousand cubits**—About one-third of a mile. The distances measured are only important as they indicate the rapid increase in the volume of the stream. **the waters were to the ankles**—It was as yet an insignificant stream in size, but important on account of its source. **4. to the knees . . . to the loins**—This shows a marvelous increase in volume. The stream received no tributaries, hence the increase was due to its inherent energy. There is an energy in the gospel all its own. **5. a river**—We are reminded of the language of Psa. 46: 4, "There is a river, the streams whereof shall make glad the city of God." A river is majestic in its onward sweep. Its course can not be stayed. The stream that Ezekiel saw is unceasing in its flow. It is a type of the progress of Christianity. At the time of Christ's ascension there was but a handful of his followers. Their number has been constantly increasing until today there are hundreds of millions of professed Christians.

**III. THE HEALING POWER OF THE RIVER (vs. 6-12). 6. hast thou seen this**—The prophet's attention had thus far been directed to the source of the stream and its marvelous increase. The next revelation was the effects upon the region through which it passed.

**7. many trees**—Compare Rev. 22: 2. The stream was conducive to fruitfulness. **8. go down into the desert**—The region between Jerusalem and the Dead Sea was a desolate waste, but in his vision the prophet saw the land fruitful because of the flow of the river through it. **the waters shall be healed**—The waters of the Dead Sea are so impregnated with various salts that fish can not live in them. Its waters were rendered wholesome by the infowing of the healing stream. This is typical of the work of the Holy Spirit.

**9. every thing . . . shall live**—"Life and salvation shall continually accompany the preaching of the gospel; the death of sin being removed, the life of righteousness shall be brought in." **multitudes of fish**—In the vision the Dead Sea became a sea of life. "The sea is a symbol of the world; accordingly men appear as the living creatures in the sea. Hitherto they were only dead fishes, unspiritual, unsaved men."

**10-12.** The great fruitfulness Ezekiel saw in and around the healed waters of the Dead Sea is typical of the great growth of helpful, saving agencies where the gospel

has been allowed to work. Compare the soul, body, and mind-saving institutions in a heathen land with the same in the land that sends out the most missionaries. The places which are not reached by the healing river remain barren wastes. All temporal good follows the gospel.

**PLAIN TEACHINGS.**—How often upon going to the house of the Lord one discovers the great truths relative to the kingdom. Every church can be a center from which go streams of saving influence for the community. The altar of sacrifice in the vision had a vital relation to the source of the river. No church can send out healing streams into the community unless the church's ministry is built around the sacrifice of Christ. "Without the shedding of blood there is no remission of sins." The church which discards the altar—a symbol of separation from sin—and becomes an institution of intellectual or social welfare can not heal the souls of men. Ezekiel saw, first the rapid increase of the river, then the great fruitfulness which followed. This is the natural, necessary order. To try to convey the benefits flowing from the gospel to a people without first giving them the gospel itself is really to hinder in the long run rather than to help. Great keenness of intellect without the balancing power of God's grace is a danger to society. The soul can refuse the healing power of grace and become a barren, salt waste.

#### QUESTIONS

1. How long has Ezekiel been in captivity? Ezek. 40: 1.
2. What is the source from which the mystical river flows?
3. Of what blessings is God's presence in the sanctuary still the source?
4. Where was Ezekiel carried in his visions when he wrote these prophecies? Ezek. 40: 2.
5. What was the character of the country through which the river flowed?
6. Along what other pure river is the tree of life growing? Rev. 22: 1, 2.
7. Into what sea did Ezekiel's river empty its waters?
8. What great change was made in the country through which the river flowed and in the sea into which it emptied?
9. In what way may this river be an emblem of the gospel?
10. What very practical blessings came from the trees that grew upon the banks of the river?
11. How does the gospel still bless the world in many material as well as spiritual ways?
12. Of what do you think the desert land and the Dead Sea may be an emblem?

#### DISCUSSION TOPICS

1. Ezekiel's vision of the restored Jewish state and temple.
2. Heathen lands transformed by the gospel.
3. Christian civilization as the fruit of the trees.
4. The symbolism of water in the Scriptures.

W. W. L.

## Lesson Illustration

After King George III was crowned and invested with all his royal dignity, all the peers were allowed the privilege of putting on their crowns. They looked like a company of kings. But immediately they came and one by one laid their crowns at the feet of their sovereign, denoting they had no power or authority only such as they derived from him. They each kissed his scepter and then his hand, after which their crowns were restored. They were allowed to reign as subordinate kings. Christ is coming to reign King of kings, and of the increase of his government there shall be no end. The whole redeemed throng are to be kings and priests unto God and reign with Jesus forever and ever. Happy are those who shall join the innumerable throng, and casting down their crowns at his feet shall say, "Thou art worthy to receive power and majesty." J. H. W.

## One Missionary Minute

John 3: 16 in Arabic was painted by missionaries on the wall of a mission building in North Africa. During the night some Mohammedans painted out the words, "His only begotten Son," for Islam denies that God ever had a Son. The words which the Moslems had deleted were promptly restored, but again blotted out. The strange struggle went on until the Mohammedans grew weary and left the text alone. The result that followed was remarkable. The words "His only begotten Son" having been so often painted in and out, could now be read more clearly than all the rest; and when the bulk of the text had faded, "His only begotten Son" still stood out vividly. What the midnight visitors did on the mission wall Mohammedanism is attempting all over Africa. But the golden text of the lesson is still true. C. T. B.

## Sidelight from Science

### INGERSOLL AND ARCHEOLOGY

Ingersoll wrote of the mistakes of Moses. He affirmed that Moses could not have written the Pentateuch. Writing was of much later origin. But archeology has since discovered and translated many tablets which antedated Moses by five centuries. He considered Abraham a mythical character, and Ur of the Chaldees a mere fiction. Ur has been uncovered, and much of its civilization and history are now known to us. The Abraham of the Bible is not mentioned in these records, but the name does occur. The Bible makes frequent mention of the Hittites. Prior to 1914 little trace had been found of them. But in that year a whole Hittite city was uncovered with an abundance of records in Hittite hieroglyphics. In Ingersoll's time no direct answer to these assertions was possible. Now the answer is common knowledge. God, who has kept track of all the shiftings of the peoples through the centuries, has not left himself without a witness. J. M.

## Practical Applications

**Salvation springs.** Ezekiel had presented to him in this vision the source from which was to flow forth to the world all the good the world knows today, and all that shall be known to men in the future. This source is Christ. In him are the springs of individual peace, neighborhood peace, national peace, international peace. In him are the springs of hope, inspiring, comforting hope; hope for the sinful, hope for the afflicted; hope for the suffering, hope for the dying; hope for the young and great hope for the old. In Christ, none are hopeless. In him are the springs of love, sacrificing, philanthropic love; floods of love for every Christian heart; love that melts all the hardness out of life; love that sweetens every cup.

**The swelling river.** As water bubbles out of the earth from depths unknown, the saving, life-giving teachings of Jesus sprang from untold measures of divine love and grace. The gospel spread with marvelous rapidity and power. The day of Pentecost witnessed the conversion of thousands. Persecutions, like dams in a stream, caused the gospel to flow to many nations. A great empire was converted. The gospel has seasoned all society. It has shaped the constitutions and laws of all civilized peoples. Every day brings news of the conversion of the heathen and the entrance of the gospel to new peoples. We may not be more than two thousand cubits from the memorable first Christmas; but even now, the streams and floods of Christian influence can not be measured by the angel's rod.

**The life-giving waters.** This vision was sent to the exiles for their encouragement. This river flowed from their temple. They had a share in prophecies, providences, and promises. Now the river has reached us in our day. How has God honored us if through us this river of life must take its course. How soul-inspiring is the thought that through us, our own generation and the generations to come are to receive the water of life. All the life-giving qualities of this wonderful stream have flowed from the dying Savior's side. C. W. S.

## The Lesson Picture



There are giants of evil as intemperance, injustice, oppression, greed; but God has started influences of right that will in time slay every evil.

## The Senior and Adult Classes

**INTRODUCTION.**—In Ezekiel 40-48 the prophet turns his face to the future and gives a message of hope to a people whose condition then seemed hopeless. Of this section our lesson is the most valuable portion. It is a remarkable symbolic picture of the transforming effects of the gospel.

**THEME.**—The Cure for the World's Ills.

**I. THE GOSPEL OF CHRIST IS A CURE.**—As the healing waters flow through the desert and into the Dead Sea, marvelous transformations occur. The desert becomes a fertile valley, and even the Dead Sea, where no fish could live, is transformed into a fresh lake where fish abound. Discuss all the evidences of this transformation in the picture. Likewise the gospel of Christ transforms moral and spiritual deserts, changing individuals, communities, and nations. Discuss some of these changes. Consider, for example, slavery, moral standards, charitable institutions, political, religious, and domestic liberty, and notable individual conversions.

**II. THE REMEDY MUST BE APPLIED.**—The waters came from under the temple—the church of that day. As they flowed forth to needy places, changes were wrought. The gospel, if confined within a church, would do little good. It must be carried to a needy world. The great commission enjoins this. Compare the conquest of the Roman Empire by the early church, when possessed with the missionary spirit, and the failure to achieve results during the lethargy of the dark ages. B. L. O.

## The Intermediate Class

**TOPIC.**—Will the Right Finally Win?

**AIM.**—To impress the fact that God has provided rich blessings for the world, and that his gospel will be triumphant.

**APPROACH.**—If you were to compete in a contest, or to attempt something difficult, would it not be a comfort and help to know in advance that you were going to win in the undertaking?

**LESSON.**—When our lesson was written, God's people were in captivity. Everything seemed dark ahead. But at such a time Ezekiel gives a wonderful prophecy depicting blessings that were to come. The discouraged people could take heart, for God had not forsaken them. The gospel to come is pictured as a wonderful healing stream that flows out through the desert into the Dead Sea, changing everything as it goes. Describe the scene as given in the lesson, and show how this is being fulfilled in the transformations wrought by the gospel. As the gospel is more fully carried to the world, and accepted by men, we may expect further changes to occur. It gives us heart to know that God has promised such blessings to mankind. Nothing that God has promised has ever failed.

**TRUTH.**—God rules the world, even when the outlook seems dark.

**APPLICATION.**—We should serve God with faith and courage, knowing that God's cause will be triumphant. B. L. O.

## The Junior Class

**TOPIC.**—Ezekiel's Message of Hope.

**AIM.**—To learn that hope comes through the gospel of Jesus.

**APPROACH.**—Only man has hope. Animals may prepare for the future through instinct, but instinct gives no joy. Man alone gets joy from the good things that are to come.

**LESSON.**—Two things are required to make hope—desire and expectation. If a loved one is sick we may desire that he shall get well, but may still have little hope, because we do not think he will. Hope springs up when there are favorable signs because expectation returns. When our desires are for earthly things, our hopes are often disappointed. Many come to despair because their hopes are not realized. Many take their own lives when all their hope is gone. The hope the gospel gives remains when riches go, when health goes, and when life itself goes. Talk about the martyrs and their glorious hope at the burning stake or in the lions' den. Talk of the power of hope to sustain in dark hours. How this hope may become ours. Christ in you is the hope of glory.

**TRUTH.**—The hope the gospel gives is built on a strong foundation.

**APPLICATION.**—Let us build our hopes on Christ, then our hope need never fail. W. A. H.

## The Primary Class

**TOPIC.**—Ezekiel's Message of Hope.

**AIM.**—To show how God promises good things to them that love him.

**PREPARATION.**—Make a six-inch square of paper and write on it, "I will have mercy upon the whole house of Israel." Roll up the paper and tie it like the paper last Sunday. Tie this new scroll to Ezekiel's hand in place of the other. Use it in the same way.

**LESSON.**—Today we learn about the new hopeful promise that God sent to the children of Israel through Ezekiel. They had loved and obeyed God in a desultory fashion ever since they had known him. He had warned them time and again, but they had paid little or no attention. He had sent many prophets to teach them better ways, but they had not listened to the prophets. Finally God told them what would happen to them if they kept on being bad. But they would not even listen to that. So after a while their enemies came and fought against them. Many were carried away. Some of them were left behind, and some were scattered in different lands. They all wept and wailed and blamed God. It was not God's fault; it was their own fault. So finally when God thought they were punished enough, he let them come again and begin over again. They were sorry and decided to be better.

**TRUTH.**—God will take care of those who love him.

**APPLICATION.**—We know that God will take care of us if we will be obedient to him. F. B. L.



## LESSON IV

Home Readings for week, Monday, July 22, to Saturday, July 27.

M. Daniel taken to Babylon. Dan. 1:1-9.  
 T. Daniel's temperate living. Dan. 1:10-20.  
 W. Praying for understanding. Dan. 9:15-23.

T. Interpreting the dream. Dan. 2:36-45.  
 S. Daniel honored. Dan. 2:46-49.  
 S. The last times foreseen. Dan. 7:9-14.

**The Story of Daniel.**—Daniel 1:1-21; 2:13-19; 4:19; 7:28; 8:15-18; 9:20-23; 10:1-19; 12:9.

**Printed Portion:** Daniel 1:1-4, 19, 20; 2:17-24. **Devotional Reading:** Psalm 46.

(Memory Verses, 2:20, 21)

Daniel 1:1-4

1 In the third year of the reign of Je-hoi'a-kim king of Ju'dah came Neb-u-chad-nez-zar king of Bab'y-lon unto Je-ru'sa-lem, and besieged it.

2 And the Lord gave Je-hoi'a-kim king of Ju'dah into his hand, with part of the vessels of the house of God: which he carried into the land of Shi'nar to the house of his god; and he brought the vessels into the treasure house of his god.

3 And the king spake unto Ash'pe-naz the master of his eunuchs, that he should bring certain of the children of Is-ra-el, and of the king's seed, and of the princes:

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chal-de'ans.

Daniel 1:19, 20

19 And the king communed with them; and among them all was found none like Dan'iel, Han-a-ni'ah, Mi'sha-el, and Az-a-ri'ah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

Daniel 2:17-24

17 Then Dan'iel went to his house, and made the thing known to Han-a-ni'ah, Mi'sha-el, and Az-a-ri'ah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Dan'iel and his fellows should not perish with the rest of the wise men of Bab'y-lon.

19 Then was the secret revealed unto Dan'iel in a night vision. Then Dan'iel blessed the God of heaven.

20 Dan'iel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O Thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

24 Therefore Dan'iel went in unto Ar'i-och, whom the king had ordained to destroy the wise men of Bab'y-lon: he went and said thus unto him; Destroy not the wise men of Bab'y-lon: bring me in before the king, and I will shew unto the king the interpretation.

**Golden Text.**—They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. Dan. 12:3.

**Practical Truth.**—A strong man girded by prayer is invincible.

**Topic.**—Character and Career of Daniel.

**Outline.**—I. The personal history of Daniel. II. The secret of Daniel's wisdom.

**Time.**—B. C. 606 to B. C. 534.

**Place.**—Babylonia.

**INTRODUCTION.**—1. **Historical.** The story of Daniel fitly follows the prophecy of Ezekiel, who described the condition of Israel and foretold their future during the early years of the captivity. Daniel took up the same strain during the latter portion of this period. Daniel (Judge of God) of the tribe of Judah, and likely a member of the royal family, was carried to Babylon in the year, B. C. 606, at the age of twelve years. In the providence of God, Daniel escaped the horrors which befell the remnant of his countrymen who were taken as wretched captives by the army of Nebuchadnezzar, following the final destruction of Jerusalem a few years later. Daniel lived through the whole period of the captivity and died at a ripe old age in Persia soon after the restoration.

2. **Daniel as a public officer.** Not much is said of Daniel's career as a public officer further than to indicate the positions of trust into which he was placed. We read that he was chief of the wise men, that he was in the gate of the king, that he was governor over the whole province of Babylon under Nebuchadnezzar, that Belshaz-

zar made him third ruler in his kingdom, that Darius made him one of the three presidents to whom his one hundred twenty satraps were to give account, and that Darius even thought to set him over his whole kingdom. It is evident that in all of these positions he conducted himself and the affairs under his charge with faithfulness and ability.

F. C. E.

**COMMENTARY.**—I. THE PERSONAL HISTORY OF DANIEL (1:1-21). 1. **third year of the reign of Jehoiakim**—B. C. 606. came **Nebuchadnezzar**—He became king of Babylon at about this time, succeeding his father Nabopolassar. 2. **gave Jehoiakim into his hand**—Jehoiakim surrendered and became subject to the Babylonian king. He gave up some of the treasures of the temple as a tribute. He also had to submit to the deportation of some of the people. **Shinar**—Hebrew name for Babylonia.

3. **Ashpenaz**—This man was superintendent of the king's servants and had charge of the education of the young princes. **that he should bring**—Bring into the king's palace. **certain of the children of Israel**—Probably including representatives of other tribes in addition to Judah. **the king's seed, and of the princes**—Children in the royal line. 4. **no blemish**—Physically sound. **well favored**—Having a fine personal appearance. **wisdom . . . knowledge, and understanding**—This combination of words em-

phasized the idea that only the most intelligent and sagacious were to be selected. **whom they might teach the learning . . . of the Chaldeans**—They were to be given a three years' course in the Chaldean language, literature, governmental science, and other branches of learning.

**5-7.** These Hebrew youths were placed under the strict care of the king's servants and all their expenses for education, including their living expenses, were provided by the king.

**8-16.** These four youths had evidently led simple lives, having conscientious scruples against intemperance in both eating and drinking.

**17-21.** God greatly prospered these four youths during the three years of their training. The king himself examined them at the end of the period and found them by far the best prepared of all who had taken the training.

**II. THE SECRET OF DANIEL'S WISDOM (2: 13-19; 4: 19; 7: 28; 8: 15-18; 9: 20-23; 10: 1-19; 12: 9).** **2: 13-16.** Nebuchadnezzar had a dream which he believed to have an important meaning, but he could not recall the details of the dream. When the Chaldean wise men were asked to tell the dream and its interpretation and were unable to do so, the king ordered all the wise men slain. When Daniel heard of the decree, he asked for a little time, saying he would tell both the dream and its interpretation.

**17. made the thing known to . . . his companions**—He reported the entire matter to them. It seems that it was their custom to counsel and pray together over their problems. **desire mercies of the God of heaven**—They recognized God's infinite knowledge of all the king's thoughts, even his dreams; and they prayed that in mercy Jehovah would reveal the forgotten dream to them. **18. the secret revealed unto Daniel**—God honored the faith which the four praying men showed and answered their prayer.

**20. Daniel . . . blessed the name of God**—Daniel was a true man. His first impulse upon receiving the answer to his prayer was to praise God. **21. he changeth the times and seasons**—To Daniel God was the divine ruler of the material universe. **he removeth kings**—Daniel believed in a divine providence in the affairs of men. **giveth wisdom . . . and knowledge**—Not only does God give men their mentality, but he gives special wisdom for special occasions.

**23. God of my fathers**—Unlike many men of our day Daniel was not ashamed of the fundamental faith of his fathers. **hast given me wisdom**—Great man that the prophet was, he took no credit to himself, but humbly gave God credit for his general understanding and for the special revelation of the king's dream. **24. bring me in before the king and I will show . . . the interpretation**—Daniel did not doubt God before he prayed and he had no doubts afterward.

**4: 19.** On another occasion, when the king dreamed of the great tree, Daniel

prayed and meditated for one hour, then interpreted the king's dream. **7: 28.** When Daniel received the vision of the four beasts he kept the matter in his heart which probably means that it was a subject of prayer with him. **8: 15-18.** That he received his interpretations of dreams from God, is made clear in this case where he heard a heavenly voice telling Gabriel to make known the vision to Daniel.

**9: 20-23.** After fasting, and uttering a most impassioned prayer for the return of God's favor to Jerusalem, the angel Gabriel came to Daniel to comfort him and to give him understanding.

**10: 1-19.** After a three week's period of fasting and prayer the prophet saw a vision of a most glorious heavenly being, similar to John's vision of the Lord in Rev. 1.

**PLAIN TEACHINGS.**—The greatness of mature years depends much upon childhood training. Medical specialists are quite well agreed that the people in prosperous countries eat far too much for the good of either mind or body. Daniel's refusal to eat the finest delicacies to be had in his time in the interests of a better body and a clearer mind shows the great strength of his character as a youth. It is with such quality of character as this that God can do his greatest work. Great ability and great humility dwell together beautifully in a saint. It costs something to be a man of successful prayer; it was Daniel's praying that not only gave him his greatest honors, but sent him to the lions' den.

### QUESTIONS

1. At what time was Daniel carried to Babylon?
2. What reason have we for believing that Daniel was of noble descent?
3. Why were Daniel and his three companions chosen to be trained?
4. What temptation was presented to Daniel and his friends? Dan. 1: 5.
5. Why do you think it would have been wrong for Daniel to have eaten of the king's meat?
6. What firm decision did Daniel make? Dan. 1: 8.
7. How did God honor Daniel for his firm stand? Dan. 1: 17.
8. How was Daniel favored, physically, mentally, and spiritually, because of his wise choice? Dan. 1: 15, 20.
9. What very unreasonable demands did the king make of his Chaldeans? Dan. 2: 3-5.
10. In what way do we see the dangers of absolute power in the hands of a capricious king?
11. How was Daniel's life in danger?
12. What other great interpreter of dreams appeared in Israel's early history?
13. In what verse is it shown that Daniel, like Joseph, believed that interpretations belong unto God?

### DISCUSSION TOPICS

1. Great Jews in foreign lands.
2. Daniel fortified by boyhood training.
3. Dreams. W. W. L.

## Lesson Illustration

Some of the qualities in the character of Charles A. Lindbergh, as noted by the army officers who examined him for promotion, shown by the reports in the files of the Militia Bureau of the War Department, are as follows: "Intelligent," "industrious," "energetic," "dependable," "purposeful," "alert," "quick of action," "serious," "deliberate," "stable," "efficient," "frank," "modest," "congenial," "a man of good moral habits and regular in all his business transactions." These traits of character have made Lindbergh a world hero. When we think of the youth Daniel we think of him as belonging to the Lindbergh type. Daniel was subjected to every conceivable test of character and never was found wanting. He was a youth of sterling worth and became the premier of a world empire.

J. H. W.

## One Missionary Minute

A young man while en route to his brother's burial met with a terrible automobile accident. While spending the next two years in a hospital, the influence of a Christian nurse led him to give his life to Christ. Remembering his wonderful deliverance from death, he volunteered for mission service in Africa. In the face of opposition from his family and friends he prepared for his chosen field and finally reached the Kongo. The natives took to him at first sight and loved him with all their heart. The sunny expression of his face showed the light of an unseen power. His letters were always filled with cheer and encouragement. But one day word came that this young man had suddenly finished his earthly work and had gone to his heavenly home. The preparation and work of Allen Bennett was not in vain.

C. T. B.

## Sidelight from Science

### THE WORD OF POWER

In contrast with pagan cosmogony the Bible speaks very simply of creation; and for faith it speaks finally. He created the world by the word of his power. He spoke and it stood fast. After the creation, so the account runs, his will or decree is expressed and the result follows as an echo. At the first word light springs into existence. He spoke again and there was an atmosphere (firmament). To his third decree land masses responded. At the fourth came vegetation for the land. Light holders swung into their places when he spoke the fifth time, and animal life in sea and air responded to his sixth call. The animals of the continents came into being in response to his seventh word, and man with his dominion at the eighth. The ninth gave provision for the support of human life, and finally his blessing brought the Sabbath.

In preparing for a life work, Daniel hooked up with this source of power. Then he did exploits. So may we.

J. M.

## Practical Applications

**A positive choice.** It is good for a young man to come to the "parting of the ways," where an immediate decision is demanded. Daniel was suddenly brought into a very trying situation. His clear, positive choice for God and right which resulted in his own temporal and eternal good and in lasting good of God's cause on the earth was a challenge to the youth of every generation.

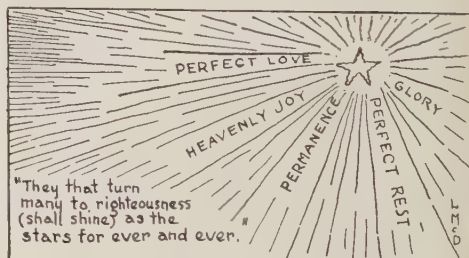
**Faith in God.** When Daniel heard the king's decree, the execution of all the wise men of the court, including himself and his three friends, he immediately called a prayer meeting. He and the three Hebrew boys retired to the quiet of their chamber and spread the whole matter before "the God of heaven," knowing that he would hear their request and come to their rescue. They were not disappointed, nor will any of their descendants be if they possess and practise the same degree of faith.

**Definite appointments for private prayer.** "When Daniel knew that the writing was signed, he went into his house . . . as he did aforetime" (Dan. 6:10). Daniel did not attempt to make a show of his religious habits. He simply did as he was accustomed to do, regardless of his many duties. He went to his house three times a day at the appointed hours, knelt upon his knees, and prayed and gave thanks to God. So regular were his habits of devotion that even his enemies knew his place of prayer.

**Self-denial.** Two ways were open to Daniel and his three friends: (1) The way of apparent ease and pleasure, and consequent position at the king's court with popularity among the social group. (2) The way of self-denial and positive sacrifice of all that would ordinarily appeal to young men of their rank. But Daniel with the others, and as their leader, saw the dregs in the bottom of the cup that was offered them and gladly shunned it. When Athens was governed by the thirty tyrants, Socrates was ordered to do some unjust act. He positively refused, saying, "I will not willingly assist in an unjust cause." Socrates sharply replied, "Dost thou think, Socrates, to talk in this high tone and not suffer?" "Far from it," replied he, "I expect to suffer a thousand ills, but none so great as to do unjustly."

F. C. E.

## The Lesson Picture



A Christian is like a star. He radiates love, joy, rest. These rays show men the path to happiness.



## The Senior and Adult Classes

**INTRODUCTION.**—Daniel's life covers the entire period of the exile, and more. He is mentioned three times by his contemporary, Ezekiel, as an extraordinary character. See Ezek. 14: 14, 20; 28: 3. He was the hero of considerable Apocryphal literature later.

**THEME.**—Character and Career of Daniel.  
**I. DANIEL'S CHARACTER.**—The integrity of Daniel when young and far from home reveals him as one of the greatest of Old Testament characters. Compare him with Joseph. Consider the temptations about him, the way he met them, and the rewards which came to him. Consider his vigorous intellectual life. Godliness and temperance conduce to intellectual achievement.

**II. DANIEL'S CAREER.**—His career was varied. He was one of the class of "wise men" in Babylon, and later became a prominent official in the Medo-Persian kingdom. Also he was a seer, to whom God made unusual revelations. Discuss his interpretations of the king's dreams. Yet it is a question whether he was considered by the Jews as having the prophetic office. He is not called a prophet in the book of Daniel, and that book is not reckoned among the prophets in the Hebrew Bible. It is different in character from the other prophetic books, except Jonah. Compare Daniel's prophetic gifts and official position with those of Joseph, Daniel, and even David, are called prophets in the New Testament because they had prophetic gifts. See Matt. 24: 15 and Acts 2: 29, 30.

B. L. O.

## The Intermediate Class

**TOPIC.**—Preparing for a Life Work.

**AIM.**—To show the need of religious and intellectual preparation in order to achieve true success.

**APPROACH.**—How many here wish to succeed in life? You all do! Yet many do fail. But what is real success anyway? To get rich? To get your name in the papers? Or to help everybody?

**LESSON.**—1. Daniel made a success. He lived a righteous life. He was true to his convictions. Discuss the temptations that came to him, and how he remained true. He exerted a good influence upon others. He saved all the wise men of Babylon from death. Later he was promoted to very high position under Darius. He was the man through whom God revealed many secrets to the king and to the world. 2. Daniel's success was due in large measure to his preparation for life. Doubtless he was naturally bright and good looking. Nevertheless he studied hard, and became one of the wise men of Babylon. Brilliancy alone does not guarantee success. It should be combined with hard work. Above all, he had early learned to serve God.

**TRUTH.**—One can not expect to achieve success in life without proper preparation.

**APPLICATION.**—Young people should early give their hearts to God and then diligently develop their minds.

B. L. O.

## The Junior Class

**TOPIC.**—A Boy Who Obeyed.

**AIM.**—To learn that we must first learn to obey before we can command.

**APPROACH.**—Iron comes out of the earth in crude form, useless for any purpose. It must go through the furnace and the mold, after which it will cut trees, saw lumber, plow fields, or mold other iron.

**LESSON.**—Daniel first stood fast in what might have seemed a small matter, when he refused to partake of the wine and meat of the king. Later he stood firm in the larger test, when he faced the lions' den. Thus he obeyed God in matters small and great. Afterward millions of people obeyed him. Those who refuse to obey orders seldom reach the place where they give orders. The boy who is selfish and wilful at home will be selfish and wilful at school or on the playground. He spoils the game, makes trouble in school, and, if he continues in the same way, will grow up to be a lawless man. From this kind come most of the law-breakers and criminals. They have few friends and no influence for good. The boy who obeys at home, keeps the rules at school, obeys God, learns to work hard and obey those over him, will be the man with friends and influence.

**TRUTH.**—Life is a school in obedience.

**APPLICATION.**—A soldier's first duty is to obey. Let us be good soldiers of Christ.

W. A. H.

## The Primary Class

**TOPIC.**—A Boy Who Obeyed.

**AIM.**—To show how satisfactory obedience is.

**PREPARATION.**—Take a sheet of paper about eighteen by twenty-four inches and draw a line down the center, dividing it into two equal parts. At the top of one side write or print in large letters the word "MEAT." At the top of the other side write the name of some vegetable and make a list of the different vegetables.

**LESSON.**—These Jewish people that we have been learning about finally were taken captive by their enemies, just as the prophets had told them. The king who had taken them away decided to take some of the boys into his palace to help him and to learn his language. They were put on a diet which was supposed to keep them in good condition to study and be of use to the king. In those days the chief food was meat, and it must have been very tiresome as a regular diet. Daniel and his three friends had been carefully trained in regard to food. So they asked to be given vegetables and water in place of the meat and wine offered them. In spite of contrary predictions, the boys were able to keep in better condition than the meat-eaters. Show the list you made and ask the children which they would rather have had. Daniel not only obeyed his parents' teaching, but kept in good health as well.

**TRUTH.**—It is always best to obey.

**APPLICATION.**—When we obey, we find that it is for our best good.

F. B. L.

## LESSON V

Home Readings for week, Monday, July 29, to Saturday, August 3.

M. Belshazzar's revelry. Dan. 5: 1-9.

T. A mystery interpreted. Dan. 5: 17-28.

W. A drunken army defeated. 1 Kings 20: 16-21.

T. The woes of drunkenness. Prov. 23: 29-35.

F. The works of the flesh. Gal. 5: 16-26.

S. Respect for law. Rom. 13: 1-10.

## Belshazzar's Feast (Temperance Lesson).—Daniel 5: 1-31.

Printed Portion: Daniel 5: 17-28. Devotional Reading: Psalm 1.

(Memory Verse, 20)

17 Then Dan'iel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchad-nezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven: till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Bel-shaz-zar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 And this is the writing that was written, ME'NE, ME'NE, TE'KEL, U-PHAR'SIN.

26 This is the interpretation of the thing: ME'NE, God hath numbered thy kingdom, and finished it.

27 TE'KEL; Thou art weighed in the balances, and art found wanting.

28 PE'RES: Thy kingdom is divided, and given to the Medes and Per'sians.

**Golden Text.**—Be not drunk with wine wherein is excess. Eph. 5: 18.

**Practical Truth.**—Dissipation and prosperity do not go together.

**Topic.**—Reveling and Ruin.

**Outline.**—I. Belshazzar's impious feast. II. The writing on the wall. III. Belshazzar reprieved. IV. The writing interpreted. V. The writing fulfilled.

**Time.**—About B. C. 538.

**Place.**—Babylon.

**INTRODUCTION.**—1. **Babylon the great.** According to Herodotus the outer wall of Babylon was fifty-six miles in circumference, an exact square, fourteen miles on each side, eighty-seven feet thick, and three hundred fifty feet high, with a vast ditch on the outside proportioned in width and depth to the height of the wall. It had twenty-five gates on each side made of solid brass, and was further strengthened by two hundred fifty towers so placed that between each two gates were four towers with four additional towers at the corners. The whole city contained six hundred seventy-six squares, each about two and one-fourth miles in circumference. The Euphrates River ran through the city. On each bank were quays of the same material and width as the walls of the city. The river was approached by steps closed in by gates of solid brass. The city's walls contained more solid masonry than the great Chinese wall. The whole was a proof of the greatness and power of Nebuchadnezzar, the contemplation of which was the cause of the temporary insanity of its builder (Dan. 4: 30-37). Even in ruins Babylon is the wonder of those who behold.

2. **Belshazzar the mocker.** Critics have denied the existence of such a person as Belshazzar, king of Babylon. Again they are at fault. Sir Henry Rawlinson, in deciphering the inscriptions on some cylinders unearthed in ancient Ur of the Chaldees, found that Bel-shar-ezar was admitted by his father, Nabonidus, to a share in

the government. After this discovery, Rawlinson says, "We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed, while Nabonidus leading a force to the relief of the place was defeated, and obliged to take refuge in Borsippa, capitulating after a short resistance."

3. **The fall of Babylon.** Belshazzar could have known how hateful in the sight of the God of heaven were pride and drunkenness, for he had seen their effects on his predecessors; but he did not heed. History tells us that Cyrus the Great took Babylon by drawing off for a time the waters of the Euphrates and marching in along its bed.

H. A. B.

**COMMENTARY.**—I. **BELSHAZZAR'S IMPIOUS FEAST (vs. 1-4).** Belshazzar was probably not more than seventeen years old at this time. The army of Cyrus was encamped about the city, but the youthful king seemed to think there was no danger, since the city was strongly fortified, and there appeared to be no possible way for the Persians to gain entrance to the city. Secure in these defenses Belshazzar and a thousand of the chief men of the nation gave themselves over to revelry. While inflamed with wine, the king had the golden and silver drinking vessels brought in, which had been taken from the temple in Jerusalem, and they were sacrilegiously used during the feast by the guests in drinking wine. In addition to this act of desecration of the sacred vessels, the feasters gave honor to the gods of Babylon. Their impiety deserved severe rebuke.

II. **THE WRITING ON THE WALL (vs. 5-16).** During this profane revelry a hand ap-

peared writing upon the wall of the magnificent banquet hall. The king and his guests were startled at the sight, and immediately sought for the interpretation of the strange characters mysteriously written. The wise men of the kingdom were unable to tell the meaning, but the queen, Belshazzar's mother, thought of Daniel, the Jewish captive, and desired to have him brought in, for she had confidence in his skill. To him the king repeated the offer of great reward on condition that he should interpret the handwriting on the wall.

III. BELSHAZZAR REPROVED (vs. 17-24). **17. let thy gifts be to thyself**—Daniel was not influenced to undertake the explanation of the writing by the offer of gifts. His one purpose was to declare truly the important message divinely sent to Belshazzar. **18. God gave**—The power to give greatness and honor was not in the idols which Belshazzar worshiped but in Jehovah. Nebuchadnezzar had recognized that power at times during his life. **thy father**—Grandfather. This form of expression was used frequently in speaking of an ancestor.

**19. majesty**—In this verse Daniel gives a vivid picture of an oriental king of ancient times possessed of absolute power. **20. his mind hardened in pride**—His success as a ruler resulted in his becoming haughty and arrogant. **he was deposed**—He was removed from being king, not by human power, but by an act of Jehovah. "He became insane, and the reins of government were taken out of his hands." **21. driven from the sons of men**—The account is given in Dan. 4. **till he knew**—It took him seven years to learn the lesson that Jehovah is "the most high God." **22. hast not humbled . . . though thou knewest**—Belshazzar did not take the lesson of Nebuchadnezzar's calamity to heart, and Daniel charged home upon him his failure.

**23. hast lifted up thyself against the Lord**—Three serious charges were brought against the king. 1. He had desecrated the sacred vessels of the house of the Lord by using them to drink wine in a drunken revelry. 2. He had given himself to the service of "gods of silver, and gold, of brass, iron, wood, and stone." 3. He had neglected the true God. **24. hand sent**—The hand was sent from God to portray in a most powerful manner the doom of the king and the nation.

IV. THE WRITING INTERPRETED (vs. 25-28). **25. the writing**—"The word is not the one that ordinarily means to write, but one that means rather to print or stamp." **mene, mene**—Numbered. The word "mene" has been identified with the Hebrew "maneh," a weight. **tekell**—Weighed. **upharsin**—Divided.

**26. numbered thy kingdom**—The end was much nearer than Belshazzar imagined. It was to come that night. **27. found wanting**—As the merchant weighs the gold or silver received in payment for wares and may find it short in weight, so Belshazzar had fallen short of what he should have been as king of a great nation. He was wanting in morality, piety, and spiritual force. **28. peres**—The singular form of the

plural "upharsin." The prefix "u" means "and." **divided**—Broken up and given to another nation.

V. THE WRITING FULFILLED (vs. 29-31). While the feast was in progress the enemy gained an entrance into Babylon, the city that was considered impregnable, and the kingdom of Belshazzar was at an end.

PLAIN TEACHINGS.—Belshazzar was a type of many modern young people who place pleasure above God in their lives. Many a man has lost his head in a crowd of less than one thousand. It takes strength of character to be a part of a great worldly group and not be swayed by the spirit of the group. The unusual things men do when inflamed by wine are never the higher and better things, but the lower and coarser things. The voice of God in the soul pointing the way to duty and virtue may be drowned for the time by wine-drinking, feasting, and the noise of revelry, but when these are gone the reckoning must still be made with God. The body is as a sacred vessel unto the Lord and it can not be defiled by any form of intemperance with impunity. God often uses unusual experiences to secure the attention of the careless. What a striking illustration is Belshazzar's downfall of the truth that great opportunities abused are often suddenly siezed away.

### QUESTIONS

1. For what purpose did Belshazzar require the gold and silver vessels from the temple to be brought into the feast? Dan. 5:1, 2.
2. In what did the wickedness of this act consist?
3. Why was Belshazzar so deeply affected by the appearance of the hand upon the wall?
4. What offer of reward did the king make to the one who could read and interpret the writing? Dan. 5:7.
5. Who first suggested that Daniel could interpret the words? Dan. 5:10, 11.
6. Why did Daniel reject the rewards which the king offered?
7. To whom was Nebuchadnezzar indebted for the power and glory of his great kingdom?
8. Why was this power and glory taken away from the great king?
9. What was the peculiar nature of Nebuchadnezzar's affliction?
10. What should Belshazzar have learned from the example of his father's punishment?
11. Of what special sins was Belshazzar guilty?
12. What great ruler was making war on Babylon at this time?
13. By what methods does God still warn people of danger and coming doom?
14. By what standards does God still measure the character and conduct of men?

### DISCUSSION TOPICS

1. The fall of Babylon.
2. Intemperance and sacrilege.
3. God in national history.

W. W. L.



## Lesson Illustration

Two men were standing by the Niagara Falls. One was a civil engineer, the other a statesman. The engineer said, "The United States is the richest and greatest country in the world because we have so many rivers and waterfalls which we can harness to turn all the factory wheels and make enough electricity to light and heat the whole country." The statesman replied, "I disagree with you. Our country is great because of the boys and girls and the men and women in it." And the statesman was right. Sober, industrious boys and girls will grow to be good men and women, patriotic in that they are lovers of their country, but more important, Christians, because they are lovers of God. The impious revelry and drunkenness of Belshazzar and his lords led the king and the nation to destruction. Any nation is headed toward ruin that follows in their course. We must make our country greater by being examples of good, godly citizenship.

J. H. W.

## One Missionary Minute

One day four converted Indians went to a near-by town to trade. The white trader offered them whisky, but they refused it. As the trader knew the path they were to take home, he put a small keg of whisky in a certain spot near the top of a bank, thinking they would drink if alone. The trader in hiding near by, watched with interest their approach. Suddenly the first one stopped and said, "Lo, the evil spirit (the devil) is here." The second said, "Yes, me smell him." The third shook the keg with his foot, and said, "Of a truth me hear him." The fourth Indian gave the keg a kick and away went the fire-water tumbling down the hill. The four Indians like brave warriors went on their way, leaving the white heathen to take up his keg and drink (the devil) himself.

C. T. B.

## Sidelight from Science

### BELSHAZZAR

The Bible says that Belshazzar was the son of Nebuchadnezzar, that he was king of Babylon, and that he was slain when the city was taken. Secular history says that he was the son Nabonidus, and that the latter was not in the city when it fell, and that he was living for some years afterward. Monuments show us that Nabonidus had elevated his son to the throne some time before Babylon fell. It was this son, "Bil-shar-Uzzer," or Belshazzar, who perished when the city fell. He was thought to be the grandson of Nebuchadnezzar. If this should prove to be a mistake it is still true that he was a direct successor to his throne. According to oriental usage either circumstance would justify the title "son" as is found in the sacred record. As facts come to light the Book of Daniel is proving to be historically accurate.

J. M.

## Practical Applications

**Drunkenness.** Secular historians as well as Daniel inform us that the city of Babylon was taken during a drunken revel in which not only the king and his lords but the whole city joined. The walls were so high and the gates so strong, and so much provision had been stored within that it was thought no army could enter. Then, why be watchful? On with the feast! The gods are on our side! Sinful men, drunken men, are always unconscious of their real danger. Sin benumbs their souls and wine beclouds their minds. They are triflers.

**Sacrilege.** In the height of the drunken carousal the vessels which had been taken from the house of God in Jerusalem were brought in; and the king, his lords, wives, and concubines drank wine from them, showing not only a lack of reverence for, but defiance of Jehovah. "Wine is a mocker, strong drink is raging: whosoever is deceived thereby is not wise" (Prov. 20: 1). A drunken man is not only unconscious of danger but defiant of danger. This king even defied the God of heaven. His prosperity or position could not hide him from the wrath of God. An old writer says, "When the Lord hath set thee up as high as Haman in the court of Ahasuerus, or promoted thee to ride with Joseph in the second chariot of Egypt; were thy stock of cattle exceeding Job's; did thy wardrobe put down Solomon's, and thy cupboard of plate Belshazzar's when the vessels of God's temple were the ornament—yet all these are but the gifts of Wisdom's left hand, and the possessors may be under the malediction of God, and go down to damnation."—Adams.

**Daniel.** In contrast to these drunken revelers the inspired historian sets Daniel. Fearless, sober, alert; daring not only to read the handwriting of Jehovah and to give its interpretation, but to add words of rebuke which must have cut to the heart of the young king. But instead of heeding, the drunken, maudlin king heaped pompous, empty honors on the courageous prophet—and drank on. (See Jer. 51: 31, 39, 57.)

H. A. B.

## The Lesson Picture



When we had the open saloon, drink led young men to ruin before the eyes of the public. Does any one want that condition to return?

## The Senior and Adult Classes

**INTRODUCTION.**—Daniel 5 has long been a puzzle to archeologists, and there are difficulties in connection with it yet. However, recent discoveries have confirmed the truth of the Biblical story in some respects formerly disputed. If material is available, discuss some of the problems involved. The entire chapter should be considered in class. This section of Daniel was written in Aramaic, not in Hebrew. See general introduction to the lesson.

**THEME.**—Reveling and Ruin.

**I. THE REVELRY.**—At the very time that Cyrus and Darius were besieging Babylon, Belshazzar and those with him were reveling within, utterly heedless of their danger. The king, doubtless half drunken, commands that the sacred vessels from Jerusalem be brought and desecrated in their revelry. Discuss the way drink dulls one's sense of danger.

**II. THE RUIN.**—Imagine the consternation when a man's hand appears and begins to write upon the wall! Note the effects upon the company, and the desperate attempts to solve the mystery. Consider the speeches of the queen and of Daniel. Note especially the Aramaic words written upon the wall, their meaning, and interpretation. The fulfillment was swift. Cyrus the Persian and Darius (perhaps a prominent Median general associated with Cyrus) entered Babylon and slew Belshazzar in October, 538 B.C. In recent years two inscriptions describing the taking of the city have been discovered—one written by Nabonidus of Babylon and the other by Cyrus the conqueror.

B. L. O.

## The Intermediate Class

**TOPIC.**—What Drink Leads to.

**AIM.**—To show the effects of revelry as illustrated in the career of Belshazzar.

**APPROACH.**—Would you like to ride in an automobile driven by a drunken man? Or in a train with a drunken engineer? Would a half drunken man make a good general or king?

**LESSON.**—Our lesson illustrates how drunken revelry may lead to ruin in this life. Men often become arrogant and boastful as they become intoxicated. Belshazzar was evidently in that condition. In the midst of their revelry God called a halt. Recount the whole story of the mysterious hand that appeared, and of the terror that seized the king; how the wise men were called in vain; how the queen urges that Daniel be called; and how he makes known the writing and the interpretation. Emphasize the awful nature of the message God had sent, and the courage of Daniel in delivering it; also the swift fulfillment in the death of the king that very night. Such tragic punishment impresses people; yet the most terrible consequences of drink and revelry and sin of every kind is the eternal ruin that comes to the soul.

**TRUTH.**—Drink leads to eternal ruin, and often to temporal ruin.

**APPLICATION.**—Shun drink as you would a viper.

B. L. O.

## The Junior Class

**TOPIC.**—What Drink Leads to.

**AIM.**—To learn that strong drink is a thief and a murderer.

**APPROACH.**—Everything good and useful has destructive enemies. Pests destroy grain and fruits; rust and decay destroy buildings and machinery.

**LESSON.**—A young man who had been a slave to the drink habit was converted. He drove a horse to town and continued to tie it, as he had done for years, to a post in front of the saloon. An old man one day said to him, "My boy, take an old man's advice and find another hitching post." There is no safety near the temptation to drink. A great general tried in vain to persuade a city to admit and feed his army. He finally persuaded them to admit a few sick ones. These soon recovered, then seized the gates and let in the rest of the army, to rob and destroy. So it is with drink and other vices. All great sins begin with small ones. Talk of the power of vice to destroy wealth, happiness, home, health, and, finally, the soul. The need for laws against making and selling drink.

**TRUTH.**—Strong drink should be treated as a desperate criminal.

**APPLICATION.**—Let us keep true in small temptations, then we shall not be overcome with great ones.

W. A. H.

## The Primary Class

**TOPIC.**—What Drink Leads to.

**AIM.**—To show the awful results of intemperance.

**PREPARATION.**—Take a large sheet of paper twelve by twenty-four inches and on it print in large letters "MENE, MENE, TEKEL UPHARSIN." In the right-hand corner draw a hand holding a pencil.

**LESSON.**—The boy we studied about in last Sunday's lesson has grown to be a man. A new king is on the throne of Babylon. This man is wicked, and does all sorts of bad things. One night he is having a great feast. A great many folk are at this feast. They are drinking a great deal of wine and it has a bad effect upon them. Right in the midst of the eating and drinking and singing and shouting, suddenly the king notices a hand with a pencil right up against the wall of the palace. This pencil is writing some words. (Show the paper you prepared.) Now the king does not know what the words mean and he is frightened to see them appearing on the wall in that fashion, so he calls together the wise men of his kingdom and asks them to explain it. They can not understand it any more than he can. Finally the queen remembers that the man Daniel can explain such things, so he is sent for and brought in. He explains the words. The wicked king will have his kingdom taken away from him by his enemies. While he is drinking and having his feast, an army has entered his city and taken it.

**TRUTH.**—Intemperance leads to dangerous results.

**APPLICATION.**—Whatever ye do, do all to the glory of God.

F. B. L.

## LESSON VI

Home Readings for week, Monday, August 5, to Saturday, August 10.

M. The plot against Daniel. Dan. 6: 4-15.

T. In the lions' den. Dan. 6: 16-23.

W. Daniel's friends. Dan. 2: 8-18.

T. The courage of Ezra. Ezra 8: 21-30.

F. Courageous witnessing. Acts 4: 13-20.

S. An exhortation to courage. Eph. 6: 10-20.

## Daniel among the Lions.—Daniel 6: 1-28.

Printed Portion: Daniel 6: 10, 11, 16-23. Devotional Reading: Psalm 91: 9-16.

(Memory Verse, 10)

Daniel 6: 10, 11

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Je-ru-sa-lem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Dan'iel praying and making supplication before his God.

Daniel 6: 16-23

16 Then the king commanded, and they brought Dan'iel, and cast him into the den of lions. Now the king spake and said unto Dan'iel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Dan'iel.

18 Then the king went to his palace, and passed the night fasting; neither were instru-

ments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Dan'iel: and the king spake and said to Dan'iel, O Dan'iel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Dan'iel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Dan'iel up out of the den. So Dan'iel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

**Golden Text.**—The angel of the Lord encampeth round about them that fear him, and delivereth them. Psal. 34: 7.

**Practical Truth.**—The best and the wisest persons sometimes fall into deep trouble.

**Topic.**—The Courage of Faith.

**Outline.**—I. Daniel's position. II. A wicked plot devised. III. Daniel's steadfastness. IV. Daniel's deliverance from the lions. V. Darius' decree.

**Time.**—About B. C. 538.

**Place.**—Babylon.

**INTRODUCTION.**—I. **The fall of a nation.** When Belshazzar brought the golden vessels that had been used in the worship of God, in the temple at Jerusalem, and drank wine from them and praised their gods of gold, silver, brass, iron, wood, and stone, the cup of the nation's iniquity became full, and that night Belshazzar was slain. The nation fell into the hands of the Medes and Persians (Dan. 5: 30, 31). Other nations have fallen on account of their sins. Witness the antediluvian world (Gen. 6: 5), the nations that possessed Palestine before Israel occupied it (Deut. 12: 29-31), the ten tribes of Israel (2 Kings 17: 1-19), Judah (2 Chron. 36: 11-21), and Sodom (Ezek. 16: 49, 50). Most nations have run the following course, purity, power, wealth, corruption, decay or destruction. Our only hope of continuing as an influential nation is in being righteous (Prov. 14: 34).

2. **The survival of a statesman.** Usually when a nation falls the statesmen fall with it; but Daniel was an exception. He survived the wreck of the Babylonian empire. He had been ruler of the province of Babylon for about sixty-eight years (Dan. 2: 49; 5: 31) and the last official act of Belshazzar was to make Daniel the third ruler of the kingdom (Dan. 5: 29). And now when the Medes and Persians possess the kingdom, Daniel is retained as the chief of the three presidents, to whom the one hundred twenty princes who ruled the kingdom were to make their report (Dan. 6: 1, 2).

3. **A dark plot.** In early life Daniel had re-

ceived special education in statesmanship and was graduated with highest honors (Dan. 1: 17-20). Even his enemies had to acknowledge that Daniel was both faithful and efficient as a statesman (Dan. 6: 4, 5). As he was also a man of "excellent spirit," the king thought to set him over the whole realm (Dan. 6: 3). This move on the part of the king stirred the presidents and princes to jealous rage. They proceeded to devise and enact a law that had no purpose except to secure Daniel's death.

A. J. H.

**COMMENTARY.**—I. **DANIEL'S POSITION** (vs. 1-3). Darius, the new king of Babylon, quickly recognized Daniel's wisdom and his ability as an administrator. He was promoted until he was next to the king in authority.

II. **A WICKED PLOT DEVISED** (vs. 4-9). Daniel demanded of the other two presidents and of the princes a faithful administration of the affairs of government. These men were not all of Daniel's type. Perhaps they wanted to make personal profit from their positions of trust by corrupt practises, but were prevented from doing so by Daniel's rigid policy of justice. For this cause, or because of jealousy of Daniel's power, all these men conspired to secure his downfall. Spies and investigators sought to find a weakness or fault in Daniel's handling of public affairs; but in no department could they find any wrong thing. Everything was handled with wise economy and justice. Daniel was outspoken in his religious beliefs and above board in his religious practises. His enemies knew that his religion was of first consideration with him, so they plotted to secure the promulgation of a decree forbidding any kind of petitioning, except to the king, for thirty days upon pain of



death in the lions' den. It seems that the king was flattered by the compliment paid him, and issued the decree without consideration.

**III. DANIEL'S STEDFASTNESS (vs. 10-15).** Daniel sensed the plot, saw that the decree was aimed by his enemies directly at him, and determined to proceed with his regular habit of prayer to God. This he did openly three times each day. When the king heard the urgent complaints of Daniel's enemies he saw through the scheme and was angered by the perfidy of his officers.

**IV. DANIEL'S DELIVERANCE FROM THE LIONS (vs. 16-23).** **16, the king commanded**—A strange exhibition of authority of a king and a god. While King Darius was being worshiped as a god, he was at the mercy of conscienceless subjects, and compelled to do their bidding. **cast him into the den of lions**—The word den means a pit or cistern, implying that the den was underground, probably a cave specially constructed for the purpose. The entrance was so small that a stone could cover it. **thy god . . . will deliver thee**—The heathen believed in the interposition of the gods at times, in favor of their worshippers. The king had heard of the deliverance of the three youths in ch. 3, and hence augurs Daniel's deliverance.

**17, a stone**—Probably a large flat stone used to cover the upper opening, or a stone rolled against the mouth of the den to prevent all escape. **sealed it**—"The importance attached to a seal in the East is so great that without one no document is regarded as authentic. The document, especially among the Assyrians and Babylonians, was itself often made of baked clay, sealed while it was wet, and burnt afterward. But in many cases the seal consisted of a lump of clay, impressed with the seal, and attached to the document by strings. In a somewhat similar manner, doors of tombs or other places intended to be closed were sealed with lumps of clay, noticed in Herodotus II, 121." **with his own signet**—"The king's seal guaranteed Daniel from being killed by his enemies, should he escape the lions." **the signet of his lords**—This was their guaranty that the king should not release Daniel secretly.

**18, fasting**—The idea that lies at the basis of fasting is grief so deep that it takes away the desire for food. The king was grieved at the loss of Daniel. Prayer for Daniel's safety was doubtless joined with his fasting. **instruments of musick**—It was usual among the ancients to have music at their meals. **sleep went from him**—Another mark of his great grief.

**19, went in haste**—The king had some hope that his beloved Daniel was still alive. **20, with a lamentable voice**—He hoped Daniel would hear him, but feared he would not. **servant of the living God**—The heathen king recognized the God of Daniel.

**21, O king, live for ever**—The common salutation in addressing a king.

**22, sent his angel**—Daniel had company in the den of lions. "There was no music nor gladness in the palace, but celestial joy in the intercourse between Daniel and the

angel in the den." **innocency was found in me**—"With beautiful modesty Daniel ascribes his deliverance to God's hand alone, through his angel." **23, commanded . . . take Daniel up out of the den**—Imagine the dismay of the men who had secured, as they thought, the death of Daniel, when they saw him lifted alive from the den.

**V. DARIUS' DECREE (vs. 24-28).** The enemies who had accused Daniel were in reality murderers, and the king sentenced them to die by the same kind of death they had devised for Daniel. Then he issued a decree that in every part of the realm the God of Daniel be recognized and feared.

**PLAIN TEACHINGS.**—Men of envy and jealousy are often without conscience in their efforts to gain their ends. Places of public trust sift the characters of those who occupy them. What graft and crime are often hidden under the cloak of public service! One man with God can withstand an empire. Many a man has compromised his religious principles to retain, as he thought, some public position and has lost both. Taking time to pray will never cause any man to lose anything he ought to retain. Our hardest experiences are often blessings in disguise.

### QUESTIONS

1. How did Darius recognize the wisdom and ability of Daniel? Dan. 6: 2, 3.
2. What were some of the probable reasons why the princes wished to destroy Daniel?
3. What was the first plan by which an accusation was sought against Daniel? Dan. 6: 4.
4. What trap did they finally set by which they hoped to ensnare him? Dan. 6: 7.
5. In what way does Daniel show his fidelity and courage after the decree was issued?
6. In what other place do we read about one who prayed three times a day? Psa. 55: 17.
7. Does faithfulness to duty sometimes still involve one in difficulties?
8. What effort did the king make to save Daniel from the lions? Dan. 6: 14.
9. What splendid testimony did the king bear to Daniel's character?
10. What do you think was the principal cause of the king's grief?
11. In what other ways was the king's solicitude shown?
12. What does Daniel give as the reason for his deliverance?
13. Under what circumstances was another faithful man delivered by an angel? Acts 12: 6, 7.
14. How were Daniel's accusers punished? Dan. 6: 24.
15. What were the outstanding heroic qualities possessed by Daniel?

### DISCUSSION TOPICS

1. Regular habits of prayer.
2. The cruelty of envy.
3. The ministry of angels.
4. Different ways in which God delivers.

W. W. L.

## Lesson Illustration

Two little girls were playing with their dolls and singing, "Safe in the Arms of Jesus." "How do you know you are safe?" asked the older sister. "Because I am holding Jesus with both my hands tight." "That is not safe," said the other. "Suppose Satan came along and cut off both your hands?" The child was silent and troubled. She dropped her doll and was thinking, and suddenly her face shone joy as she exclaimed, "Oh, I forgot! Jesus is holding me and Satan can not cut off his hands; so I am safe." Safety is equal to all when the thing upon which it depends is the same. Be it the little girl playing with her doll, or Daniel, the great statesman, in a den of lions, when each is held by the hand of Jesus both are safe. And one can not be safe under any other conditions.

J. H. W.

## One Missionary Minute

As "Westward Ho" was the motto of his parents, so "Onward for God" was the passion of the life of the Kansas lad, who while in a medical school decided to be a missionary. His large physique and rare courage appealed to the peoples in Tibet, the land on the roof of the world. The story of his surgical operations performed in the open fields will forever be a part of the romance of modern medicine and of modern missions. The ultimate end of all his labors was to bring men to Jesus Christ. While held by bandits for seventy-two days for ransom, he was offered \$12,000 a year to stay with them and be their chaplain. Later having received permission to enter Lhasa, he was again overtaken by bandits and murdered. To other young men, Dr. Arthur Shelton is still saying, "Come on, let's help win the last nation on earth for our Lord and Savior, Jesus Christ."

C. T. B.

## Sidelight from Science

### COURAGE

It was a manifestation of courage of a high order when sixty divers responded to the call of the navy to work on the wreck of the S-4. It was an example of even greater courage when Tom Eadie worked for two hours in the cold, darkness, and pressure of that hundred feet of water to save his fellow diver who had slipped from the hull of the wreck and had become entangled in the debris.

But it was courage of a different kind which enabled Noah to preach the Word to a godless generation, and in the face of their ridicule, to prepare the ark. It enabled Abraham to follow God's call into the unknown. Moses, by renouncing a throne and accepting affliction, manifested the same quality. Jeremiah, Daniel, Paul, Luther, the Wesleys, and many others evidenced this quality of moral courage which braves ridicule, physical danger, and fear, and proceeds toward its higher objective. Such God protects.

J. M.

## Practical Applications

**An excellent spirit.** How often the cause of God suffers because of a contentious or harsh spirit manifested by professors of the religion of Christ. No contending "for the faith which was once delivered unto the saints" (Jude 3) will justify us in "biting and devouring" one another (Gal. 5: 15). We must not "strive," but be "gentle" (2 Tim. 2: 24, 25; 2 Cor. 10: 1) and "courteous" (1 Peter 3: 8). Daniel showed courtesy when "requesting" to be allowed not to drink the king's wine (Dan. 1: 8), when interpreting the dream of Nebuchadnezzar (Dan. 4: 19), and in his business dealings with his enemies (Dan. 6: 4, 5). We should keep sweet whatever we do, and maintain the Spirit of Christ (Rom. 8: 9).

**A courageous spirit.** Daniel was not only a sweet-spirited man, but a courageous man. His sweet-spiritedness was not softness or compromise. He had moral courage to stand by his convictions of right, and refuse to drink the king's wine (Dan. 1: 8), to tell Nebuchadnezzar that he would be as a beast for seven years (Dan. 4: 24-27), talk faithfully to Belshazzar before reading the handwriting on the wall (Dan. 5: 17-28), pray three times a day when he knew that the law had been passed that would put him into the lions' den for praying (Dan. 6: 10, 11). We need men of courage who dare to be faithful to God.

**A victorious faith.** The life of Daniel is one of victorious faith. He believed he would be better off without the king's wine, and he was (Dan. 1: 12-15). He believed that God would reveal the king's dream to him, with the interpretation, and God did (Dan. 2: 16-24). He lived so separate from the world that they knew better than to invite him to Belshazzar's feast, though a thousand lords were invited (Dan. 5: 1). He does not seem to have been invited to attend the dedication of the golden image (Dan. 3: 3). He had the victory over his position as governor, and would have sacrificed his position and his life rather than compromise. God delivered him from the den of lions (Dan. 6: 16-23). God does not get a chance to deliver some people from lions' dens and fiery furnaces, for they turn from the pathway of duty when they see it will lead them there.

A. J. H.

## The Lesson Picture



The New Testament declares that faith has "stopped the mouths of lions" (Heb. 11: 33).



## The Senior and Adult Classes

**INTRODUCTION.**—As Daniel had been prominent under the Babylonians, he has in this lesson an even higher position under the Medes and Persians. The identity of Darius the Mede is not settled. Cyrus the Persian (Dan. 6: 28) was the chief king who took Babylon; but an inscription says, "Gobryas, his governor, he appointed governor (or king) over Babylon." Many believe Gobryas is the same person as Darius.

**THEME.**—The Courage of Faith.

**I. EVIDENCES OF DANIEL'S COURAGE.**—Note the evidences of his courage throughout his whole career: His refusal to drink wine and eat the king's meat; his prediction of Nebuchadnezzar's insanity (chapter 4: 25); his evil prediction concerning Belshazzar when he interpreted the writing on the wall; his constant fidelity to God amid heathen surroundings; especially his conduct when the decree of Darius was issued.

**II. THE CAUSE OF DANIEL'S COURAGE.**—What is the cause of moral and religious courage in all ages? What gives us courage in time of stress? Ultimately, faith in God, and confidence that his promises are reliable. See the list of courageous achievements through faith in Hebrews 11. Daniel evidently had absolute confidence in God and in his ability to protect him if it were his will. Compare the saying of the three Hebrew children in Dan. 3: 17, 18. Discuss the rewards of Daniel's faith, and the need of faith today.

B. L. O.

## The Intermediate Class

**TOPIC.**—The Meaning of True Courage.

**AIM.**—To explain the ways in which Daniel exhibited true courage.

**APPROACH.**—Discuss the courage of soldiers in battle. It is easier for men to display physical courage if others are with them. Daniel stood true when alone. When among wicked people it often takes more courage to do right than "to go over the top."

**LESSON.**—1. Daniel showed true courage by serving God continually amidst heathen surroundings of all kinds. He had done so when a young man, and now he does so fifty years later. It took moral courage to resist the temptations to sin that were all about him. And so will it today. 2. Daniel showed true courage when he continued to pray as he did before, even when he knew that a decree of the king forbade it, and that he was risking his life by doing so. Imagine yourself in his place. Would you have left the windows open? 3. The account gives us the impression that he was courageous while in the den of lions. God spared his life; but in any case Daniel was determined to do right. God's favor was more precious to him than life.

**TRUTH.**—To be true to God is more important than to save our lives.

**APPLICATION.**—When temptations come that require courage to resist, ask help of God, and think of Daniel, or think how Christ courageously faced death for you.

B. L. O.

## The Junior Class

**TOPIC.**—Daniel is True to God.

**AIM.**—To learn that hidden power protects the man who trusts and obeys God.

**APPROACH.**—Bring out the thought that the strongest forces are invisible—life, gravity, electricity. But while invisible, they are never idle.

**LESSON.**—Bring out the thought that truth is more interesting than fairy tales. An invisible hand spreads on grass and flowers dew in summer, and frost in winter. The same paints wonderful pictures on the windows with frost, covers the lakes and streams with ice, causes flowers to spring up and birds to come in the spring-time, and then cares for the flower roots and the bulbs in winter. It is perfectly safe to teach the juniors that the same power that does all these things protects God's children. Daniel, when he obeyed God, was safer among lions than he would have been in the palace if he had disobeyed.

**TRUTH.**—God's care is over his faithful ones, and he gives us frequent opportunities to be true in testing times.

**APPLICATION.**—"Commit thy way unto the Lord: trust also in him and he shall bring it to pass."

W. A. H.

## The Primary Class

**TOPIC.**—Daniel is True to God.

**AIM.**—To show God's care for his children who are true to him.

**PREPARATION.**—Take a pasteboard box, such as a shoe box or one a little larger, and about an inch and a half from the top at one end, make a small square opening not more than an inch square. Paste some narrow strips over it to represent bars. Out of heavy paper or pasteboard make several lions one and one-half inches high and about two and one-half inches long. Color them tan or light brown, on both sides, and paste their feet on a paper standard so they will stand up. Make a paper figure of a man to represent Daniel. Color his clothing with bright colors and place him on a standard also. Arrange the lions and Daniel in the box and place the cover on the box.

**LESSON.**—Be sure to emphasize what Daniel did that caused him to be put in jail. He did not know that he would be saved from the lions, but he did know that he ought to do what was right. When you come to the place in the story where Daniel was put in the den, describe the den and tell how ferocious the lions looked, but do not show the box yet. In the morning the king came running and looked in the window. At this point produce the box and let each child look in the tiny window you made. They will not be able to see much, but neither could the king at first. Remove the cover and let the class see into the den.

**TRUTH.**—God protects his obedient children.

**APPLICATION.**—If we do right we need not be afraid of what happens.

F. B. L.



## LESSON VII

Home Readings for week, Monday, August 12, to Saturday, August 17.

M. Judah taken captive. 2 Chron. 36:14-21.  
 T. Judah mourns in Babylon. Psa. 137:1-6.  
 W. The return prophesied. Jer. 29:10-14.

T. Cyrus decrees the return. Ezra 1:1-4.  
 R. Rejoicing in deliverance. Psa. 126:1-6.  
 S. Spiritual restoration. Isa. 35:1-10.

## The Return from Captivity.—Jer. 29:10-14; Ezra 1:1-11; Psalm 126:1-6.

Printed Portion: Ezra 1:1-6; Psalm 126. Devotional Reading: Psalm 124.

(Memory Verses, Psalm 5, 6)

Ezra 1:1-6

1 Now in the first year of Cy'rus King of Per'sia, that the word of the LORD by the mouth of Jer-e-mi'ah might be fulfilled, the LORD stirred up the spirit of Cy'rus king of Per'sia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cy'rus king of Per'sia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Je-ru'sa-lem, which is in Ju'dah.

3 Who is there among you of all his people? his God be with him, and let him go up to Je-ru'sa-lem, which is in Ju'dah, and build the house of the LORD God of Is'ra-el, (he is the God,) which is in Je-ru'sa-lem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Je-ru'sa-lem.

5 Then rose up the chief of the fathers of Ju'dah and Ben'ja-min, and the priests, and the

Le'vites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Je-ru'sa-lem.

6 And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

Psalm 126

1 When the LORD turned again the captivity of Zi'on, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us; whereof we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

**Golden Text.**—The Lord hath done great things for us; whereof we are glad. Psa. 126:3.

**Practical Truth.**—God's mercy provides redemption for souls in bondage.

**Topic.**—Historic Significance of the Return.

**Outline.**—I. Jeremiah prophesies the return from Babylon. II. Cyrus' decree. III. Preparation for the return to Jerusalem. IV. A psalm of deliverance.

**Time.**—B. C. 606.

**Place.**—Babylon.

**INTRODUCTION.**—I. **Cyrus, king of Persia.** This remarkable character rose to power in a phenomenal manner. Step by step he pursued his conquests until he was monarch of a vast realm which finally came to include Babylon. No sooner had he gained control over Babylon, wherein were the captives of Judah, than he issued a royal decree permitting those Jews who so desired to return to their homeland. Exactly what his motives were in doing this is not clear. It may have been as a matter of undoing what had been done by the proud king, Nebuchadnezzar, whose realm Cyrus had conquered; or it may have been because he became acquainted with the remarkable prophecies in Isaiah 44:28 and 45:1 where his name was mentioned years before he was born, in connection with the return of captive Judah.

2. **The seventy years fulfilled.** In Jeremiah 29:10-14 it was plainly foretold that the period of captivity should extend through seventy years. The captivity began in the opening years of the reign of Nebuchadnezzar, and lasted throughout his long reign, the reign of his son, and closed with the third year of the reign of his young grandson, Belshazzar, whose doom was sealed in connection with the sacrilegious feast, when the hand-writing appeared on the wall. This immediately preceded the conquest of Babylon by Cyrus.

3. **Joy of returning.** Psalm 126 fittingly describes the joy of captive Judah upon receiving the announcement that they would be permitted

to return to their homeland, and would actually be assisted in so doing by Cyrus himself. By one writer the intense joy of the Jews in anticipating their return is likened to that of the Greeks about B. C. 200, when the Roman consul Flamininus defeated Philip V. of Macedonia, who had held the Greeks in bondage for some time, and then announced publicly that the Greeks would be given their freedom. So enthusiastic were the Greeks in their demonstrations of joy, they almost crushed their benefactor to death.

E. A. H.

**COMMENTARY.**—I. **Jeremiah prophesies the return from Babylon** (Jer. 29:10-14). Soon after the subjugation of Judah, Jeremiah sent a letter to the captives in Babylon telling them that they should adjust themselves to their condition, for they would remain in captivity for seventy years. After that they would be permitted to return to Judah and Jerusalem.

II. **CYRUS' DECREE** (Ezra 1:1-11). 1. **the first year of Cyrus**—This was his first year as king over the whole realm, including the recently acquired countries. Babylon was conquered B. C. 538 and for two years was ruled by Cyrus through Darius. The captivity commenced with the subjugation of Jehoiakim in B. C. 606, and was completed with the destruction of Jerusalem in B. C. 586. The return from the captivity began in B. C. 536, seventy years after the first deportation of captives to Babylon, and the rebuilding of the temple was completed in B. C. 516, seventy years after its destruction. **The Lord stirred up the spirit of Cyrus**—There was probably a twofold influence brought to bear upon Cyrus. He was moved directly by the Spirit of the Lord, and it is likely that Daniel, who continued

"in the reign of Cyrus" (Dan. 6: 28), called the king's attention to the prophecy of Jeremiah and to the prophecy of Isaiah in chapters 44:28 and 45:1.

**2. the Lord God of heaven**—Cyrus acknowledged Jehovah the God of Israel. **all the kingdoms of the earth**—Including Media, Persia, Assyria, Babylon, Lydia, Syria, and Palestine. **build him an house at Jerusalem**—"The end in view was neither social nor political, but purely religious. The exiles return as a people of God and are expected to worship him."

**3. who is there among you**—The best of the people of the Jews had been taken into captivity. There had been a seventy years' test to prove their devotion to Jehovah, and at the close of those years the opportunity was given to them voluntarily to return to the homeland. **let him go up**—The policy of Nebuchadnezzar had been to carry to Babylon the best of the people whom he conquered in his campaigns, lest they should rebel against him in case he left them in their own land; but Cyrus preferred to return the captives to their respective countries and rule over them with such consideration that they would become his loyal supporters.

**4. let the men of his place help**—It is estimated that not more than one in six of the Jews returned to Jerusalem.

**III. PREPARATION TO RETURN (vs. 5-11). 5. chief of the fathers**—The heads of families and the leaders among the Jews. The tribes of Judah and Benjamin are definitely mentioned, but it is certain that representatives of the other tribes were included in the number that returned. **whose spirit God had stirred (R. V.)**—The people were susceptible to the influence of the Holy Spirit, and were moved to assist in the building of the house of Jehovah. **6. all they that were about them**—This would include their heathen neighbors and friends as well as Jewish. **precious things**—Whatever would be of service on the journey or could be employed in the very important work of building the temple.

**7-11.** In addition to the offerings which were made by the people to the enterprise, Cyrus ordered that five thousand four hundred gold and silver vessels which Nebuchadnezzar had carried away from Jerusalem be returned to the Jews to be taken back to Judah.

**IV. A PSALM OF DELIVERANCE (Psa. 126: 1-6). 1. turned again the captivity**—Brought out from captivity. **Zion**—The Jewish nation. **like them that dream**—It seemed a thing incredible that the heathen king Cyrus should proclaim deliverance to the captives in Babylon. **2. laughter . . . singing**—Evidences of great joy. **among the heathen**—Even heathen nations recognized the fact that Jehovah was at work in behalf of his chosen people. **3. great things**—While reference is made primarily to the fact that deliverance had come to the nation, their history abounded with "great things" that the Lord had done for them. **4. turn again our captivity**—The proclamation of Cyrus which gave deliverance to Jewish captives in his realm was in force,

yet comparatively few had availed themselves of the privilege of returning to their own land. The plea is for a general movement in that direction. **as the streams in the south**—Heavy rains in the hilly and mountainous districts of southern Palestine quickly caused dry river-beds to become rushing torrents. The psalmist prays for great streams of his people to return from the land of their exile. **5. sow in tears . . . reap in joy**—"If there were no sowing in tears, there would be no reaping in joy. If we were never captives, we could never lead our captivity captive." **6. goeth forth and weepeth . . . come again with rejoicing**—Earnest and perhaps toilsome sowing for the Master will surely be rewarded by a heart-cheering harvest.

**PLAIN TEACHINGS**—The exact fulfillment of prophecy is one of the unanswerable arguments for the inspiration of the Bible. The redemption from Babylon is a type of the redemption of the soul from the bondage of Satan and sin. The punishment of the Jews was not only retributive, but remedial; for in all their later history there is nothing to indicate that they ever returned to heathen idolatry. God's watchful care was over his people in all the years of their captivity; so is his care and mercy extended to men in their years of personal sinning and rebellion against God. Deliverance from bondage of any sort is always a cause of rejoicing; deliverance from the bondage of sin is cause for the greatest rejoicing.

### QUESTIONS

1. Through what prophet had the Lord promised a return from captivity? Jer. 29: 10.
2. From what stage in the captivity did the seventy years begin? Dan. 1: 1.
3. How had the great Babylonian empire been overthrown?
4. What great prophet had foretold the ascendancy of Cyrus? Isa. 44: 28; 45: 1-4.
5. How may we suppose Cyrus became interested in the Jews and their restoration?
6. In what two ways did Cyrus recognize his obligation to God? Ezra 1: 2.
7. How did the people express their joy when God's promise was at last to be fulfilled? Psa. 126: 1, 2.
8. Will great joy come to all who obediently wait the fulfillment of God's promises? Psa. 126: 6.
9. In what sense was the proclamation of Cyrus a call for volunteers?
10. What responsibility still rested upon those who chose to remain in the land?
11. Does a similar responsibility rest upon those who remain in secular life today?
12. Why would the things given be especially useful when the returning captives reached Palestine?

### DISCUSSION TOPICS

1. Ezra and his work.
2. Uses of adversity.
3. The character of Cyrus.
4. The importance of the return in the world's religious history. W. W. L.

## Lesson Illustration

Bapa Padmanji, a native convert of India, said in a private letter, "How I long for my bed! not that I may sleep—I lie awake often and long! but to hold sweet communion with my God. What shall I render unto him for all his revelations and gifts to me? Were there no historical evidences of the truth of Christianity, were there no well-established miracles, still I should believe that the religion propagated by the fishermen of Galilee is divine. Do I write this boastingly, brother? Nay, it is with tears of humble gratitude that I tell of the goodness of the Lord." This same kind of gratitude in the heart of any Christian, regardless of race or color, is what made the Hebrews, returning from captivity, say, "Jehovah hath done great things for us, whereof we are glad." J. H. W.

## One Missionary Minute

Nearly two centuries ago a motherless, eleven-year-old English lad went to sea with his father. His life as a sailor was full of exciting adventures. Finally he became a slave trader and led a profligate life. One frightful night the water-logged vessel he was steering was almost lost. It was while facing death all night long that John Newton turned from his sins and surrendered his life to Jesus Christ. Later he came under the influence of Whitefield and the Wesleys, entered the ministry, and lived a very useful life. Because of the similarity between their lives, Newton and William Cowper were close friends. Both turned from sin to God and together sang to the ages:

"Amazing grace, how sweet the sound,  
That saved a wretch like me!"

This was one of Newton's favorite hymns because it told the story of his life. His influence lives today in every land where his hymns have gone. C. T. B.

## Sidelight from Science

### NOVAE

A "nova" is a star which flashes into a sudden comparative brilliance. The ancients knew of rare instances. Tycho Brahe, in 1572, made the first scientific observations. Novae of observable brilliance are rare, but the photographic plate reveals about ten instances each year among the fainter, more distant stars; and probably but few of the actual instances are observed. The phenomenon is so frequent, and the life of a star is so long, that astronomers regard it as a normal episode. The cause is not known. The star simply flares up, registers an inconceivable temperature, and "blows off the cover."

Well, what of it? Only this. In the popular mind the coming of our Lord is coupled with the thought of the destruction of the earth. If, as the observations of the novae indicate, the temperature of this planet should rise to 20,000 degrees C. or 30,000 degrees F., most scientists would agree that all traces of the works of man

would be blotted out, and that the earth would melt with fervent heat. Read 2 Peter 3: 10. J. M.

## Practical Applications

**The chastening of the Lord.** In Hebrews 12: 6 we read, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Furthermore the psalmist says, "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law" (Psa. 94: 12). There is a mistaken idea in the minds of some relative to chastisement from the hands of God. When reverses come some good people conclude at once that they are the result of their being out of the will of God. This may be the case, but not necessarily so. A certain amount of chastisement is absolutely necessary to make us the sturdy Christian characters we should be; and many times God permits us to experience hardships purely because he loves us, and desires that we shall be at our best. Others can not stand a large measure of prosperity at all; consequently a kind providence sees to it that such do not prosper in material things beyond what is best.

**Right behavior under chastisement.** The degree of blessing which one receives from the chastening of the Lord depends upon the attitude toward the same. If one is doing his best to serve his Lord faithfully, and then finds in his life much of hardship, he may choose one of two attitudes. He may assume that God does not love him, and has permitted these things merely as punishment; or he may say, "Good is the will of God," and receive whatever comes his way as from the hand of a loving heavenly Father who will bring nothing into our lives but such as is for our good. It was hard for the people of Judah to endure the rigors of captivity; but the behavior of Daniel, one of the courageous captives, is a splendid example of right conduct in the midst of adverse circumstances. The Lord evidently saw that the hardships of captivity were necessary to bring his chosen people back to him in their hearts.

E. A. H.

## The Lesson Picture



When a new leaf is turned over, it covers the mistakes on the leaf which has been used. God speaks of covering our sins. When he does so he gives us a chance to make a new and better record.



## The Senior and Adult Classes

**INTRODUCTION.**—Cyrus seized Babylon in 538 B. C., and soon after issued the edict permitting the Jews to return. The first return under Zerubbabel was accomplished in 536 B. C., fifty years after the overthrow of Jerusalem. The seventy years' captivity predicted by Jeremiah is probably reckoned from the earlier deportation.

**THEME.**—Historic Significance of the Return.

**I. ITS POLITICAL SIGNIFICANCE.**—One motive of Cyrus in permitting the return was probably political. Previous policy had been to break up the spirit of nationality of subject peoples by deportation. This policy is now reversed. Hebrew national life may reassert itself, subject to Persian overlordship. From this time the Hebrews are called Jews. With varying degrees of independence, the Jewish state continued to exist during Persian, Greek, Maccabean, and Roman control until the final overthrow of her nationality in A. D. 70. Compare the condition of Jews today with their condition during the exile.

**II. ITS RELIGIOUS SIGNIFICANCE.**—During the captivity, temple worship and sacrifices ceased. Synagogue worship probably began then. The chief concern of the returning exiles was to rebuild the temple and reestablish temple worship. For this purpose Cyrus permitted the return (Ezra 1: 3). Five thousand four hundred sacred vessels were returned. The prophecies of a return made by Isaiah and Jeremiah and others were fulfilled. Consider especially Isaiah 44: 28 and 45: 1. Consider the joy of the people as reflected in Psalm 126. The return was a vindication of the power and prestige of Jehovah. B. L. O.

## The Intermediate Class

**TOPIC.**—Making a Fresh Start.

**AIM.**—To make clear the facts concerning the Jewish return from exile.

**APPROACH.**—Have any of you ever been away from home for a long time?

**LESSON.**—Our lesson tells about people who had been off in captivity for from fifty to seventy years and now were permitted to return. Read Psalm 126 to see how they felt about it. Cyrus, a just king, who had recently captured Babylon, is the one who causes so much joy. He tells them to go back and rebuild the temple, and urges those who can not go to help provide means for those who do go. He gives back all the sacred vessels which Nebuchadnezzar had taken away from the temple. How many were there? It was a long journey to Jerusalem, and all under fifty years old had never seen it before. There were almost fifty thousand people, including servants, who went back under the leadership of Zerubbabel and Jeshua.

**TRUTH.**—God gave his people a fresh start after they had been in captivity for many years on account of their sins.

**APPLICATION.**—God will give us a fresh start spiritually, and forgive the past, any time that we will truly repent. B. L. O.

## The Junior Class

**TOPIC.**—A Second Chance.

**AIM.**—To show that, though we may fail, God's love is unfailing.

**APPROACH.**—A broken bone will cause inconvenience and pain, but, when properly set and allowed time, it will grow together and be as strong as ever, or stronger.

**LESSON.**—Every city has a place where rubbish, wreckage, and worn-out articles may be thrown. Things once thrown there are considered useless and are left to decay. God does not have any dumping-ground in this life. He often takes those who have become wrecks and makes something better than before. A reed is said to have complained bitterly because it was cut down, polished, and had holes bored in it. But it became a flute and made sweet music. We should not be discouraged because we have failed. God will give us another chance. Peter's sad fall and later usefulness. Jerry McCauley of New York, had been a drunkard, gambler, and criminal, but was converted and lived many years of happiness and usefulness.

**TRUTH.**—We may fail and forsake God; but God never fails or forsakes us.

**APPLICATION.**—Let us remember God's love to us, and return it. W. A. H.

## The Primary Class

**TOPIC.**—A Happy Home-coming.

**AIM.**—To show how God brought his people back to Jerusalem again.

**PREPARATION.**—Get out the picture of Ezekiel that you used at the first of the quarter. Make another picture of a prophet dressed similarly but color his garments differently. This new one is Jeremiah.

**LESSON.**—A good many times, God told his prophets to tell the people that he would have to punish them if they did not behave better. They kept doing bad things, such as worshiping idols and forgetting God. All the time God had forgiven them and tried to help them do better. But they kept on disobeying him until he decided that he really must do something to teach them a lesson. So he sent word to several prophets saying that he would let their enemies into the country if the people did not repent. Two of these prophets were Jeremiah and Ezekiel. They told the people what God had said but nobody became excited about it because it had never happened before. But the enemies came and burned the houses and killed some of the people and took the rest away to another country. And there the people stayed for seventy years. Finally when God thought that they were punished enough, he said that they could go home. He put it into the heart of the king of the country where they were, to let them go back to Jerusalem. The king also gave them the gold and silver dishes that had been taken away from their temple. And their neighbors gave them many beautiful things.

**TRUTH.**—God cares for his people.

**APPLICATION.**—God knows what is best for us. F. B. L.

## LESSON VIII

Home Readings for week, Monday, August 19, to Saturday, August 24.

M. The altar set up. Ezra 3: 1-7.

T. Temple foundations laid. Ezra 3: 8-13.

W. Opposition of enemies. Ezra 4: 1-6.

T. Enemies aiding. Ezra 6: 6-13.

F. The temple completed. Ezra 6: 14-22.

S. The purpose of the temple. Mark 11: 11-18.

## Rebuilding the Temple.—Ezra 3: 1 to 6: 22; Psalm 84: 1-12.

Printed portion: Ezra 3: 10-13; 6: 14-16; Psalm 84: 1-4. Devotional Reading: Psalm 122.

(Memory Verses, Psal. 84: 1, 2)

Ezra 3: 10-13

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Le'vites the sons of A'saph with cymbals, to praise the LORD, after the ordinance of Da'vid king of Is'ra-el.

11 And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Is'ra-el. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Le'vites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Ezra 6: 14-16

14 And the elders of the Jews builded, and

they prospered through the prophesying of Hag'gai the prophet and Zech-a-ri'ah the son of Id'do. And they builded, and finished it, according to the commandment of the God of Is'ra-el, and according to the commandment of Cy'rus, and Da-ri'us, and Ar-ta-xer-xes king of Persia.

15 And this house was finished on the third day of the month A'dar, which was in the sixth year of the reign of Da-ri'us the king.

16 And the children of Is'ra-el, the priests, and the Le'vites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

Psalm 84: 1-4

1 How amiable are thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart, and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Se'lah.

**Golden Text.**—I was glad when they said unto me. Let us go into the house of the Lord. Psalm 122: 1.

**Practical Truth.**—Building the house of God in the soul is man's most important work.

**Topic.**—Builders of God's House.

**Outline.**—I. The worship of God restored. II. The foundation of the temple laid. III. The rebuilding hindered. IV. The work resumed. V. The temple completed. VI. The blessedness of God's house.

**Time.**—B. C. 536 to B. C. 516

**Place.**—Jerusalem.

**INTRODUCTION.**—Three temples were built in Jerusalem in Bible times.

1. **Solomon's temple.** This was the first. The seventh chapter of 2 Samuel tells how David planned a house for Jehovah. However, because he had been a man of war the temple must not be built by him, but by his son who would be his successor. Solomon gladly undertook the building, placing it on Mt. Moriah within the city of Jerusalem. Hiram, king of Tyre, furnished large quantities of cedar, cyprus, and stone and supplied skilled workmen. Besides the more common materials, large quantities of gold were used in the interior. While this building was not remarkable for its size, it was for its beauty and glory. This temple lasted about 440 years.

2. **Zerubbabel's temple.** Forty-eight years after the destruction of Solomon's temple by Nebuchadnezzar, the Babylonian kingdom came to an end. Cyrus, king of Persia, became dominant. This king, fulfilling a prophecy of him made by Isaiah 200 years before his birth (Isa. 44: 28), made a decree sanctioning the return of the Jews and ordering that the temple be rebuilt. This is the temple of today's lesson. Cyrus restored the vessels of Solomon's temple that had been carried to Babylon and ordered the taxing

of western provinces to provide money for reconstruction. The foundation was laid amid great rejoicing, but also much weeping by the old men who feared that the glory of this temple would not equal that of Solomon's.

3. **Herod's temple.** Herod became king in Jerusalem in B. C. 37. He tore down Zerubbabel's temple to make place for a new and more grand one, the main part of which was completed about 18 B. C. The finishing dragged out for many years—almost to the destruction of Jerusalem by the Romans in 70 A. D. C. L. H.

**COMMENTARY.**—I. THE WORSHIP OF GOD RESTORED (vs. 1-9). In the seventh month, our October, after the people had become settled in the several small cities about Jerusalem, an assembly of all the Jews was held in the sacred city for the purpose of reestablishing the worship of Jehovah. The leaders in this movement were Jeshua, the priest, and Zerubbabel, the governor. It would of necessity be a long time before the house of the Lord could be completed and used as a place of worship, hence, in order that the sacrifices might at once be offered, the altar was erected upon the foundation where the former altar had stood. The Feast of Tabernacles was observed in its season, which occurred about the time of the erection of the altar. When the religious services had become regularly established, attention was at once given to the work of rebuilding the temple.

II. THE FOUNDATION OF THE TEMPLE LAID (vs. 10-13). 10. **laid the foundation.**—This was an occasion for impressive ceremonies. **priests in their apparel.**—The priestly garments are described in Exod. 39. They de-

noted the consecration of the wearers to sacred service. **with trumpets**—These were used in calling the people together. **sons of Asaph**—Descendants of Levi. They were prominent as singers in the temple service. **to praise the Lord**—It was an occasion which should call forth the strongest expressions of thankfulness. **after the ordination of David**—See 1 Chron. 6: 31; 15: 16-21; 16: 4-6; 25: 1.

**11. shouted with a great shout**—The rejoicing was occasioned by the realization that the nation, which had so long been without a temple of Jehovah, was to be blessed with a visible dwelling-place for the Most High.

**12. many . . . that had seen the first house**—It had been about fifty-two years since the destruction of the first temple, and the final deportation of the Jews to Babylon, and some of those who returned with Zerubbabel to Jerusalem could easily remember the former temple. **when the foundation of this house was laid . . . wept**—"They saw that the glory had departed from Israel; in their circumstances it was impossible to build such a house as the first temple was; and had this been even possible, still it would have been greatly inferior, because it wanted the ark of the covenant, the heavenly fire, the mercy-seat, the heavenly manna, Aaron's rod that budded, the divine Shekinah, the spirit of prophecy, and most probably the Urim and Thummim."

**13. could not discern**—Sorrow and joy were closely mingled on this occasion, and both were in consequence of what God had done for his people, either in the past or at that time.

**III. THE REBUILDING HINDERED (4: 1-24).** The Samaritans asked to join the Jews in building the temple, but were refused on the ground that they were not true worshippers of Jehovah. They then made great opposition and caused the building to cease. Nothing further was done on the temple for fifteen years.

**IV. THE WORK RESUMED (5: 1-17).** Under the inspiration of the preaching of Haggai and Zechariah the leaders again commenced work on the temple.

**V. THE TEMPLE COMPLETED (6: 1-22). 1-13.** Darius the king confirmed Cyrus' decree and ordered that the expenses of the builders be paid from the king's tribute in the territory, also that oxen, sheep, and lambs be furnished the Jews for the sacrifices.

**14-22.** The temple was completed in the twentieth year from the time the rebuilding began. It was dedicated in the midst of great rejoicing and the offering of many sacrifices.

**VI. THE BLESSEDNESS OF GOD'S HOUSE (Psa. 84). 1. how amiable**—Attractive, lovable. **thy tabernacles**—Places which symbolize God's presence—places of worship. **2. long-eth . . . fainteth for the courts of the Lord**—A sense of the absolute necessity and pleasure of participating in worship. **3. the swallow a nest . . . even thine altars**—The psalmist loves the house of God so much that he almost envies the birds that have their permanent nesting places there. **4.**

**blested are they that dwell in thy house**—Probably referring to those whose duties caused them to minister continually in the temple. **still praising thee**—Their work would keep them in a state of constant praise and worship. **5-12.** Blessed are those who have in their hearts the "highways to Zion." As they journey thither to appear before the Lord they are a blessing to the country through which they pass. Verses 8 to 12 are an outburst of prayer and praise by a sincere worshiper.

**PLAIN TEACHINGS.**—From the time that God said, "Let them make me a sanctuary, that I may dwell among them," until now, God is pleased to have his people worship him in suitable buildings erected for his glory. One can gage the sincerity of one's approach to God by the degree of one's longing "for the courts of the Lord." The obligation to support the house of the Lord in a material way as well as by moral sanction is one of the plainest obligations the Christian has. An example of faithful attendance upon the house of the Lord is like a refreshing stream to dry land in any community. The oppositions to reestablishing the worship of Jehovah in Jerusalem were types of the ever-present hindrances which demand constant determination and effort to keep the fires burning on the altars of worship, both in the individual soul and in the public assembly.

### QUESTIONS

1. How large a company returned to Jerusalem under the leadership of Zerubbabel? Ezra 2: 64, 65.
2. Why did they build the altar before laying the foundation of the temple? Ezra 3: 3.
3. Why should there be an altar first in every heart and every home?
4. What two men directed in the building of the altar and the temple? Ezra 3: 2, 8.
5. In what city did Cyrus cooperate with the returned exiles in building the temple? Ezra 3: 7.
6. What was the nature of the service that was held when the foundation of the temple was laid?
7. How do we account for the weeping of the old men?
8. What was present in the first temple that was absent in the second?
9. Who had the truest vision of the importance of the occasion, those who wept or those who shouted?
10. Would not a wide experience of life often show a place for tears as well as joy even in our happiest hours?
11. What two prophets encouraged the builders in their work?
12. What plausible offer of assistance did certain adversaries make to Zerubbabel? Ezra 4: 1, 2.

### DISCUSSION TOPICS

1. The importance of the family altar.
2. The temples of Zerubbabel and Solomon compared.
3. The difficulty of faithfully comparing the present with the past.

W. W. L.



## Lesson Illustration

There are two kinds of guides who take travelers through the historic cathedrals. One is the talkative guide who stands with you in front of a great painting and gives you his stock speech which he has said hundreds of times. He quotes the critics and gives you freely his own opinions. You go away confused and think more of the talkative guide than you do of the painting. The other is the man who in harmony with the reverent quiet of the house of God leads you in silence to a great picture, draws aside the curtains, then steps aside and leaves you alone, face to face with a masterpiece. You go away with an impression of Christ as interpreted by the artist. We are especially glad to go into the house of God when the guide in the worship of the hour leads us face to face with God, and we go away with lingering memories of Jesus only. J. H. W.

## One Missionary Minute

A missionary working among the Mohammedans in Egypt offered a boy on the street a picture card. This he refused to accept. Another day the card was again offered and again rejected. When asked the reason for his action, he said, "I am afraid the card will make me a Christian." When assured that the picture itself contained no magic power, reluctantly the boy accepted one. The next Sunday he followed the missionary to the Sunday-school held in the mission chapel. Now his place is never vacant. Each Sunday when he reaches home, his father asks him about the picture card and the boy tells the Bible story.

"I was glad when they said unto me,  
Let us go into the house of the Lord."

C. T. B.

## Sidelight from Science

### JERUSALEM'S WATER SUPPLY

There never was enough water in Jerusalem. Various rulers, including the Romans, spent much money and their best skill to relieve this distress. Now, under British rule, what with the rapid increase in population, abnormally small rainfall, and probably a larger demand for water, the condition grew to be distressing. All of the old devices—the Virgin's fountain, Birkett Arroub, and the Pools of Solomon—have been restored. But it takes much water for a city of 50,000 people, and new sources must be found. Six or seven miles from Jerusalem, toward Hebron, and about 1200 feet below Jerusalem, are the Springs of Urtas. A part of this water is now being pumped to the Holy City. If David were now in Jerusalem, in addition to the joys which he drew from the sanctuary, he might drink water from the same spring which quenched his youthful thirst. For some say that from these springs and their oasis at the end of the valley came the inspiration for the Twenty-third Psalm.

J. M.

## Practical Applications

**The Jewish temple was a symbol.** Its exact measurements, elaborate decorations, and costly furnishings were part of Jehovah's plans to teach with object lessons. The temple and the ceremonial law passed away with the dawning of a better day in Jesus Christ, as blocks and picture books, having served their purposes in our education, give place to advanced pursuits. One may as well contend for the continuance of the ceremonial law among Christians as to hold that it is proper to spend extravagant sums in church buildings because the temple was costly.

**The Christian church.** The house of the Lord today should be built after the pattern of the Son of God. He was the Father's supreme manifestation to men. The house should be such that he would feel at home, and we would not feel embarrassed, if he, in visible form, should drop in some Sunday morning. We should not feel obliged to explain why we spent so much needlessly while the poor cry for bread and the heathen for the light of life. And we should not feel compelled to show a shabby and ill-kept house and premises. We should not have to hear him say, "And is this dirty place the house of my holy religion?" The Christian church is: (1) A place for assembly. The great apostle says, "Not forgetting the assembling of yourselves together, as the manner of some is." The radio is a splendid means for the shut-ins, but an attempt to substitute radio religion for attendance at God's house will result in religious disaster. (2) A place for learning. We are exhorted to grow in grace and in the "knowledge of our Lord and Savior Jesus Christ." The Sunday-school and the pulpit should unite to teach men what they do not know about God and human obligation. If good people had more intelligence concerning their religion they would be less moved by "winds of doctrine." (3) A place for worship. People often complain that they were not entertained in God's house. The preacher did not preach well. The service did not just suit. It is nice to have eloquence and perfection in divine worship but these are rare. If one goes to God's house with the spirit of worship in his heart, he will worship and will not be disappointed. C. L. H.

## The Lesson Picture



## The Senior and Adult Classes

**INTRODUCTION.**—The returned exiles assembled in Jerusalem in October, some time after their arrival, and set up the altar of burnt-offering and offered sacrifices and kept the Feast of Tabernacles. From that time the Mosaic ritual was reestablished.

**THEME.**—Building God's House.

**I. THE BUILDING BEGUN.**—In the second year the foundations of the temple were laid. Note the provisions made for the work. Ezra 3:7. The completion of the foundation was a joyous occasion. Describe this celebration.

**II. THE BUILDING INTERRUPTED.**—Difficulties soon developed. The Samaritans offered their assistance, and when refused, they misrepresented the Jews to the Persian authorities and hindered the work. For fifteen years the work ceased, during which time the people settled down in a state of religious lethargy. Read Haggai 1. In Ezra 4, verse 24 should be read immediately after verse 5, or confusion will result. Verses 6-23 are inserted out of their chronological order, and in point of time come at the close of the book of Ezra.

**III. THE BUILDING COMPLETED.**—Discuss the work of Haggai and Zechariah in stirring up the people to build. See Zech 1:16 and 4:9. The work was resumed in the second year of Darius Hystaspes, or 520 B. C., and was completed in about four years. The temple was dedicated with appropriate ceremonies in 516 B. C., twenty years after the return from captivity. What does Haggai say concerning the glory of this house? See Hag. 2:7, 8. B. L. O.

## The Intermediate Class

**TOPIC.**—Building God's House.

**AIM.**—To give the story of the rebuilding of the temple.

**APPROACH.**—Speak of Solomon's temple—its magnificence, its costliness, and the vast amount of labor expended in its erection. Show a picture of it, if possible.

**LESSON.**—Solomon's beautiful temple was in ruins, and the Jews who returned were faced with the very great task of rebuilding it. It was impossible for them to build as fine a temple as the old one, but they went to work and finished the foundation, and then had a great celebration. But alas! Soon afterward their Samaritan neighbors opposed them and stopped the work. For fifteen years the work ceased, and the people forgot about God's house and went to work building good houses for themselves. See Hab. 1:4. Finally two prophets, Haggai and Zechariah, prophesied in the same year, telling the people that they should arise and build God's house. God prospered them, and Darius, the king, helped them; so after four years the new temple was dedicated.

**TRUTH.**—It is important that we have churches in which to worship God.

**APPLICATION.**—We should keep God's house in as good condition as our own houses. B. L. O.

## The Junior Class

**TOPIC.**—Rebuilding God's House.

**AIM.**—To see that the best things in life come from the house of God.

**APPROACH.**—Suppose a man lost in a great wilderness or desert. After days of wandering he comes upon a house, well-built and kept, with flowers and lawn, and smoke coming from the chimney. He rejoices because he knows somebody lives there. A house always signifies something.

**LESSON.**—What does God's house mean to us? It means a place where God dwells. Suppose the church and all that the Christian religion brings were to be removed from our city. Not only the buildings, but the church services and Sunday-school would go. Then the schools, the hospitals, the public libraries, and the Bibles would go. The best books written, the best songs, the best music, the best poetry, the most comfortable homes, the best means of travel, are all found in lands where there are churches. Because so much good comes to us from God's house, we ought to put our best into the house of God.

**TRUTH.**—What we put into the building of God's house is our safest investment.

**APPLICATION.**—Let us never forsake God's house. W. A. H.

## The Primary Class

**TOPIC.**—Rebuilding God's House.

**AIM.**—To show how the people appreciated having a church again.

**PREPARATION.**—Draw a large picture of a Jewish priest holding a trumpet up to his lips as if blowing it. Cut out the picture and paste a strip of pasteboard to the back so that it will stand up. Color the trumpet yellow, and the robe blue or purple trimmed with gold and red.

**LESSON.**—We found in last Sunday's lesson that the Jewish people had started home after the Babylonian captivity. They had a long, hard trip across country to their city, Jerusalem. Of course the city was in ruins. There were no homes or stores or churches. They wanted a church as much as they wanted homes. Finally they started to build a church. They had to clear away all the broken stones and all the rubbish before they could really build. Then they had to level off the land and dig down into the ground to lay the foundation. When they had the foundation all finished, they called all the people together to see it. And the people were so happy to have the church started that they laughed and shouted with joy. But some of the elders who remembered the old temple, wept. So the church was started and after a while it was finished and all the people were happy to have a church again, in which they could worship God. They were just as glad to have a church to worship in as they were to have houses for themselves to live in.

**TRUTH.**—We should worship God not only in our homes but in a church.

**APPLICATION.**—What can we do to help support God's house? F. B. L.

# LESSON IX

Home Readings for week, Monday, August 26, to Saturday, August 31.

M. The purpose of Ezra's return. Ezra 7: 6-10.  
T. The king's aid. Ezra 7: 12-22.  
W. Ezra's prayer for guidance. Ezra 8: 21-23.

T. Ezra's arrival in Jerusalem. Ezra 8: 31-36.  
F. Ezra's prayer of confession. Ezra 9: 5-15.  
S. A reformation effected. Ezra 10: 9-17.

## Ezra's Return to Jerusalem.—Ezra 7: 1 to 8: 36.

Printed Portion: Ezra 7: 6-10; 8: 21-23, 31, 32. Devotional Reading: Psalm 63: 1-8.

(Memory Verse, 7: 10)

Ezra 7: 6-10

6 This Ez'ra went up from Bab'y-lon; and he was a ready scribe in the law of Mo'ses, which the Lord God of Is'ra-el had given: and the king granted him all his request, according to the hand of the Lord his God upon him.

7 And there went up some of the children of Is'ra-el, and of the priests, and the Le'vites, and the singers, and the porters, and the Neth'inims, unto Je-ru'sa-lem, in the seventh year of Ar-ta-xer-xes the king.

8 And he came to Je-ru'sa-lem in the fifth month, which was in the seventh year of the king.

9 For upon the first day of the first month began he to go up from Bab'y-lon, and on the first day of the fifth month came he to Je-ru'sa-lem, according to the good hand of his God upon him.

10 For Ez'ra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Is'ra-el statutes and judgments.

Ezra 8: 21-23

21 Then I proclaimed a fast there, at the

river of A-ha'va, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him: but his power and his wrath is against all them that forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

Ezra 8: 31, 32

31 Then we departed from the river of A-ha'va on the twelfth day of the first month, to go unto Je-ru'sa-lem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Je-ru'sa-lem, and abode there three days.

**Golden Text.**—The hand of our God is upon all them for good that seek him. Ezra 8: 22.

**Practical Truth.**—A Spirit-led life grows out of a life of prayer.

**Topic.**—Prayer and Providence.

**Outline.**—I. Ezra determines to go to Jerusalem. II. Fasting and praying for protection. III. Gifts of gold and silver.

**Time.**—B. C. 458.

**Places.**—Babylon; Jerusalem.

**INTRODUCTION.**—1. **Prayer as appropriation.** The heart of this lesson is Ezra's prayerful preparation for a great undertaking. The Bible is preeminently a book of prayer. The Christian is primarily a praying individual in communion with a personal God. St. Augustine said, "He loves us every one as though there were but one of us to love." The work of providence is not that of an inexorable force, but the ministry of our Father exercising individual care for his children. Faith in this fundamental truth of God's personal care for each of us vitalizes the message of the Word, and underlies the possibility of effectual prayer. Prayer is the appropriation of this faith.

2. **Prayer as adjustment.** The most common misconception of prayer is that it is a way of getting God to do our will. God loves us, but belief in that love should be tempered with faith in his wisdom. When we pray "thy will be done," we recognize his knowledge of what is best for us. The cry of Jesus' disciples, "Lord, teach us to pray," acknowledges the necessity of the proper prayer attitude. With the spiritually minded Trench, "We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of his highest willingness."

E. S. W.

**COMMENTARY.**—I. EZRA DETERMINES TO GO TO JERUSALEM (Ezra 7: 1 to 8: 20). 1-5. Ezra's ancestry, which he could trace back to Aaron, included a great many names well-known in Jewish history. He was a

descendant of Hilkiah, the priest who found the book of the law in the temple during the reign of Josiah. He was a most earnest student of the law; and because of his extensive knowledge of all the sacred writings of the Jews and his zeal in enforcing all the requirements of the law he became known as "the scribe."

6. **went up from Babylon.**—To Jerusalem. a ready scribe in the law—"In the days of the monarchy the scribe was the king's state secretary. Later, the name was applied to those occupied in studying and copying the sacred laws of the nation. After the captivity the increased importance of the written law and the necessity of explaining it to the people brought the scribes into great prominence." all his request—We are not told what the request was, but the king's letter to Ezra suggests that he had requested an official appointment to visit Jerusalem.

7. **Levites . . . singers . . . porters . . . Nethinims.**—These various classes were needed for the elaborate services of the temple. The porters and Nethinims were helpers under the direction of the Levites. 8. **seventh year of the king.**—B. C. 458. 9. **first day of the first month . . . first day of the fifth month.**—Four months were required for the trip—twelve days for preparation and the rest of the time for actual travel. 10. **prepared his heart to seek . . . to teach.**—Ezra's purpose in going to Jerusalem was to promote a knowledge of the law of God.

11-28. King Artaxerxes' letter to Ezra commissioned him to lead a company of Jews back to Jerusalem, and to carry



money and gold and silver vessels for building expenses and for use in the temple. It also commanded the government officers in the territory to assist the Jews out of government funds up to \$200,000 in silver, together with wheat, wine, oil, and salt.

**8:1-20.** Ezra's appeal for volunteers to return to Jerusalem resulted in about 1700 men assembling for the journey. This number was increased by the women and children who belonged to the families. For three days the company camped at the river Ahava where Ezra completed the preparations by securing Levites and other helpers for temple service.

**II. FASTING AND PRAYING FOR PROTECTION (8:21-23).** **21. proclaimed a fast**—Fasting was recognized as a means of successfully approaching God in prayer. Jehoshaphat proclaimed a fast when threatened by his enemies (2 Chron. 20:3). Jehoiakim proclaimed a fast (Jer. 36:9), and Esther ordered the observance of a fast that she might approach the king on behalf of her people (Esth. 4:16). Fasting indicates submission to God's will and is an expression of dependence upon God and faith in him. By fasting one places spiritual good above temporal. **that we might afflict ourselves.**—“That we might humble ourselves.”

**—R. V. to seek . . . a right way**—This was an acknowledgment that Ezra felt his insufficiency for so important an undertaking, and an expression of his confidence in God's power and willingness to render aid.

**22. ashamed to require . . . soldiers**—Ezra had expressed to the king his strong confidence in God's protecting care over those who trust him, and it would be inconsistent to ask for a band of soldiers to ward off the attacks of enemies. **the enemy**—The route to Jerusalem lay through regions infested with bands of robbers, ready to fall upon unprotected travelers. Ezra recognized the danger, but he was determined to depend upon the protecting hand of Jehovah, whose servants he and his companions were. **hand of our God**—A symbol of the divine power, protection, and love. **23. intreated**—True prayer is never offered in vain. The company gathered “at the river of Ahava” believed in the importance of their divinely-appointed mission, recognized the dangers of the journey and offered the prayer of faith.

**III. GIFTS OF GOLD AND SILVER (vs. 24-36).** **24-30.** At \$1,600 to the talent of silver and \$25,000 to the talent of gold, the gold and silver and the vessels taken by Ezra to Jerusalem amounted to from \$4,000,000 to \$5,000,000. Ezra selected twelve chief men of the priests to have charge of this great wealth and transport it safely.

**31. first month**—This was the Jewish month Abib, or Nisan, corresponding nearly with April of our year. The distance in a direct line is five hundred miles, but it is probable that Ezra and his company went nearly nine hundred miles to avoid difficult desert marches. **delivered us from . . . the enemy**—They were saved from the attacks of those who would naturally have fallen upon them for the immense wealth they

were carrying with them. **such as lay in wait**—It is not stated whether any attack was made upon the company or not, but in either case the Lord protected them, either in keeping the enemy from attacking them or in causing their defeat if they tried to plunder the returning exiles. **32. abode there three days**—Thus allowing time for rest and for making plans for future action.

**33-36.** The next step was to deliver the treasures to the priests and Levites authorized to receive them at the temple. An account was taken of the weight of the silver and the gold, as well as the number of the sacred vessels, which would correspond with the inventory which was made before leaving Babylon.

**PLAIN TEACHINGS.**—Ezra's fine training in the law of his God as given through Moses finally issued in one of the greatest blessings which ever came to his people. Knowledge does not guarantee conduct; but when God wishes a work done similar to what Ezra did, he selects for it a man with Ezra's training. One way of putting our children into God's hands is by giving them the kind of education God can bless and use later on. Ezra anticipated Paul and Barnabas' leaving Antioch for their first missionary tour by hundreds of years when he prepared for his journey by fasting and prayer. Such is the Christian way of beginning any undertaking. “The hand of our God” is the great power for guidance, for strengthening, and for protection.

### QUESTIONS

1. How many years have passed since the first company returned under Zerubbabel?
2. What great work had been accomplished in Jerusalem before Ezra returned? Ezra 6:15.
3. What great leader and priest were among Ezra's ancestors? Ezra 7:5.
4. In what department of learning was Ezra especially accomplished?
5. What authority was granted to Ezra by the decree of the king? Ezra 7:21, 22.
6. To what does Ezra attribute the favorable disposition of the king? Ezra 7:27, 28.
7. In what way had Ezra prepared himself for his task?
8. How long did it take to make the journey from Babylon to Jerusalem? Ezra 7:9.
9. For what did the company assembled at the river Ahava especially pray?
10. To what dangers would the people be exposed in the long journey?
11. Why did not Ezra accept the armed escort which the king offered?
12. Might an equally strong faith, under other circumstances, employ all the precautionary measures possible?
13. Can you think of some ever-present dangers of modern life which make daily prayer for daily protection very fitting?

### DISCUSSION TOPICS

1. Babylonian culture in Ezra's day.
2. The spiritual value of fasting.
3. Ezra as a reformer. W. W. L.

## Lesson Illustration

A benevolent person gave the Rev. Rowland Hill five hundred pounds to dispense to a poor minister. Thinking it too much to send at once, Mr. Hill forwarded five pounds in a letter with the words, "More to follow." In a few days another letter was sent containing five pounds, and the words, "More to follow." A third and a fourth, until the whole had been sent, and with each letter the words, "More to follow." The astonished minister was made familiar with the cheering words, "More to follow." Every message that comes from the Lord is accompanied by the words, "More to follow." The good hand of the Lord was upon the Jews in Babylon and led them back to their own loved land. The blessings of the return were abundant, but there was more to follow. Again, because of their sins, they are dispersed among the Gentiles. But Christ is coming to sit on David's throne and be their king and then there will always be more to follow.

J. H. W.

## One Missionary Minute

To his pastor a good man said, "I ask the Lord to bless the cause of missions, but I am not interested, and I would like to be." The pastor said, "Begin tonight to pray for missions concretely. For a solid week pray for the Chinese. There are over four hundred millions of them." That night after his usual prayer, he said, "Now, Lord, bless the Chinese. There are over four hundred millions of them. I can not think of so many, O Lord, but if thou canst think of that many, bless them. I fear I have not done much to help them. O Lord, there are a dozen Chinamen in this town. If you will just keep all of them alive tonight, tomorrow I will talk with each of them about Jesus Christ. I am getting interested in the Chinese and we have got to save them, O Lord, you and I together." This man, like Ezra, "had prepared his heart to seek the law of the Lord, and to do it."

C. T. B.

## Sidelight from Science

PRAY ON

In Idylls of the King, Tennyson makes King Arthur say to his friend, Sir Bedivere: "The old order changeth, giving place to new. And God fulfills himself in many ways, And one good custom should corrupt the world."

\* \* \* \* \*  
Pray for my soul. More things are wrought by prayer  
Than this world dreams of. Wherefore let thy voice

Rise like a fountain for me day and night.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands in prayer  
Both for themselves and those who call them  
friend?

For so the whole round earth is every way  
Bound by gold chains around the throne of  
God.

Our social orders are threatened. We fear that the institutions which we love

will be swept away. But God abideth, and he will fulfil himself as he has promised. His hand will still be upon those who seek him, for good.  
J. M.

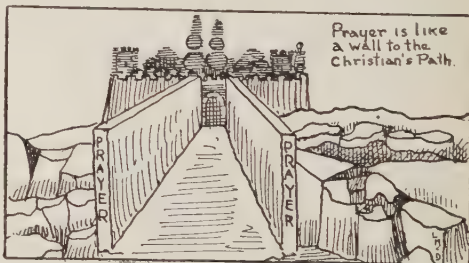
## Practical Applications

**God's perfect plan.** The whole matter of existence is one great providence. To our dim and bewildered vision God's plan is more evident in some instances than in others; but though in some dark hour we can not trace, we may trust. The words of Flavel are luminous, "Some providences, like Hebrew letters, must be read backward." God keeps our joys and our fears on an even balance that we may neither presume nor despair. It is for our best good that we depend upon him to shape the events of our lives. A godly man, as he was about to go on board a ship for a voyage to a distant port, broke his leg, and was left on shore. In a few days the news came that the ship had gone down. He had been spared through a broken limb. So the Lord cripples us, perhaps, that he may save our souls, and fashion our lives. Resignation and faith perceive God in the smallest matter and also in the chiefest concern. The happiest life is that of the obedient one who intrusts all to God's perfect plan.

**Faith and the unseen.** The faith of the prayerless in the realm of the invisible is elusive and unreal, but to the man of prayer faith becomes an available energy of boundless resources and of unlimited utility and power. A positive conviction of the reality of spiritual values without immediate external confirmation is of vital necessity to us if we would "walk by faith and not by sight." Jesus says to all who walk by sight, "O ye of little faith!" "For the things which are seen are temporal, but the things which are not seen are eternal," and our deepest and most real life is in the realm of the spiritual and the invisible. When we "live in the Spirit" we live in God for "God is Spirit." We are too prone to seek God in the exterior and the seen, while we vainly neglect the divine love, beauty, and power possible in the life of perfect faith and trust in the unseen.

E. S. W.

## The Lesson Picture



Ezra's praying made his way to Jerusalem as safe as though walls had been built on both sides of the way.

## The Senior and Adult Classes

**INTRODUCTION.**—Review the historical situation. The first return was in 536 B.C.; the temple was dedicated in 516 B.C.; the return under Ezra was in 458 B.C. Between Ezra 6 and 7 there is a gap of fifty-eight years. It was during this period, a blank in Ezra (except for one verse, Ezra 4:6) that the story of Esther comes in. In Ezra's day the people who had returned under Zerubbabel were dead. The new generation in Judah seriously needed reform.

**THEME.**—Prayer and Providence.

**I. THE PRAYER.**—King Artaxerxes issued a decree sending Ezra to Jerusalem. Discuss the provisions of the decree. A company of about 1,700 men, besides the women and children, return with him, with a vast amount of treasure. A great problem confronted them, as they were without military escort. Ordinarily they would have been waylaid and robbed, and perhaps murdered. The danger was real. Ashamed to appeal to the king, they appeal to God.

**II. THE PROVIDENTIAL PROTECTION.**—If possible, trace on a map their probable route. Compare the length of time it took with the time it takes to go around the world today. Imagine their feelings as they near the sacred city which they had never seen. They celebrate their safe arrival and express their thanks to God by means of appropriate sacrifices.

B. L. O.

## The Intermediate Class

**TOPIC.**—How Prayer Helps.

**AIM.**—To show how prayer helped Ezra and his company.

**APPROACH.**—Ask if any in the class have been helped at some difficult time through answer to prayer. The teacher may recount some personal experience.

**LESSON.**—1. Ezra and those with him were in great need of help. The king had issued a decree permitting Ezra and many others with him to go to Jerusalem. They carried with them rich offerings which the king and leading Jews had sent, worth five million dollars or more today. There were no soldiers with them, and Ezra was ashamed to ask for any. Why? See Ezra 8:22. They were in very great danger of being robbed and even killed. 2. In this crisis the Jews prayed to God. It was no ordinary prayer, soon said and over with. Rather, Ezra proclaimed a fast, and the people humbled themselves and entreated God to give them a safe journey. 3. Their prayer was answered. During a long, tedious journey of four months, though their way was beset with enemies, they were all protected; and those in charge of the offerings delivered the treasure entrusted to them in safety. They must have been thankful indeed. What did they do when they reached Jerusalem?

**TRUTH.**—Prayer offered in humble faith will help us through many hard places.

**APPLICATION.**—We should pray every day, and then we can pray with greater confidence when there is special need.

B. L. O.

## The Junior Class

**TOPIC.**—God's Care On a Journey.

**AIM.**—To learn of God's special care over those who journey at his bidding.

**APPROACH.**—A little girl was taking her first ride on the train, and was alone. She seemed nervous and fearful, especially when the train was crossing a river. After the third bridge was crossed, however, she relaxed and was heard to say, "Why, somebody has put a bridge across every river."

**LESSON.**—Note how safe Daniel was in the lions' den, Samson in the midst of Philistines, David fighting with Goliath or hunted by Saul. Then go over the story of Paul's journey to Rome. He had often desired to go, and the time came. God saw that his fare was paid, that he had armed guards, that a terrible storm and shipwreck could not harm him, and that he had the opportunity to preach Christ and see people saved. Contrast Jonah, fleeing from God. A robber band waylaid a missionary carrying money that had been sent in answer to prayer, but let him pass unharmed. The missionary explained it by saying, "This money has been prayed for."

**TRUTH.**—We are safer in desert or sea with God, than in a palace without him.

**APPLICATION.**—Let us go only where we may be sure God's care will go with us.

W. A. H.

## The Primary Class

**TOPIC.**—God's Care On a Journey.

**AIM.**—To show how God watches over his children.

**PREPARATION.**—Take a piece of pasteboard about twelve by eighteen inches. If a piece of white is not available, take a piece of white or cream paper and later paste it on a sheet of colored pasteboard. On the edge of the pasteboard or paper along the twelve-inch side, make a small green circle. Put inside the circle a letter B. This circle represents Babylon. On the opposite edge of the paper or pasteboard, put another circle, black, this time, and having a black J. This is Jerusalem which has not been entirely built up yet out of its ruins. For three-fourths of the way across the paper beginning at Babylon, color the paper yellow. This represents the sand and desert. Then color the other fourth of the paper green. Be sure to put some brown wavy lines in on the green part for mountains between the desert and Jerusalem. To make it the more realistic, you might put real sand on the desert part and gravel for the mountains. Cut the head from a burnt match, and paste a bit of blue cloth around it for a robe. This is Ezra.

**LESSON.**—Your story starts with the people at Babylon and takes them across the desert and mountains to the Holy City. Ezra is the leader and with the help of God they make a safe journey, although laden with much precious metal. Emphasize God's care of the travelers.

**TRUTH.**—God ever watches over his own.

**APPLICATION.**—Are we worth God's care?

F. B. L.



## LESSON X

Home Readings for week, Monday, September 2, to Saturday, September 7.

M. Nehemiah's request. Neh. 2: 1-5.  
 T. Nehemiah's return. Neh. 2: 6-11.  
 W. Inspection of the wall. Neh. 2: 12-20.

T. Building under difficulties. Neh. 4: 15-23.  
 F. Nehemiah's unselfishness. Neh. 5: 14-19.  
 S. The wall completed. Neh. 6: 15 to 7: 4.

## Nehemiah Rebuilding the Wall of Jerusalem.—Nehemiah 2: 1 to 7: 4.

Printed Portion: Neh. 4: 6, 15-21. Devotional Reading: Psalm 85: 1-7.

(Memory Verse, 15)

Nehemiah 4: 6

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

Nehemiah 4: 15-21

15 And it came to pass, when our enemies heard that it was known to us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Ju'dah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

**Golden Text.**—The people had a mind to work. Nehemiah 4: 6.

**Practical Truth.**—Organization coupled with zeal can do what zeal can not do alone.

**Topic.**—Cooperation in Religious Work.

**Outline.**—I. Nehemiah goes to Jerusalem. II. The people encouraged to build the city wall. III. Opposition by enemies. IV. An economic reform. V. Continued opposition and the completion of the wall.

**Time.**—B. C. 446.

**Places.**—Babylonia; Jerusalem.

**INTRODUCTION.**—I. **Nehemiah.** Ezra's successor in the government of Judah and Jerusalem was a most excellent, law-observing man. He was industrious, economical, liberal, and courageous, a Jew whose ancestry had formerly lived at Jerusalem and were buried there (Neh. 2: 3). His father, Hachaliah, probably lived at Shushan, and this gave his son opportunity for advancement in the king's palace. Doubtless Nehemiah learned much from Ezra concerning true piety and faith as well as governmental matters.

2. **His commission.** This came from the Persian king and gave him full authority to repair the walls of Jerusalem, set up the gates, and fortify it as it was before Nebuchadnezzar destroyed it. His convictions assisted in securing his commission. After twelve years, Nehemiah returned to the Persian court.

3. **His wealth.** It is generally held that his office as the king's cupbearer gave him great opportunity for amassing riches. Besides his regular salary, no doubt he received a large amount in fees. To have borne his own expenses for twelve years (Neh. 5: 14-18), with more than one hundred fifty eating at his table regularly, besides the strangers that came to Jerusalem, would indicate that he was a man of large means.

4. **His wisdom.** This is seen in his approaching the king. He manifested an utter disinterestedness in self, but a great and all-consuming concern for the city of his fathers' sepulchres (Neh. 2: 3). Then he chose to spend his fortune in the service of his country, promoting its true interests in church and state. Again he acted with discretion in surveying the work, counting the cost (Neh. 2: 13-16), and in reserving to himself the superintendency of the project.

5. **The undertaking.** The feeble remnant of

the captivity were Nehemiah's coworkers. They lay open not only to the inroads and attacks of their enemies, but also to the reproaches and contempt of their neighbors. During the time of the captivity other nations had seized their lands. Now these they would be forced to restore if the Jews returned. Hence, the fivefold opposition, as Dr. Scofield puts it, of ridicule, anger, discouraged brethren, greed, heartlessness, and craft.

A. R.

**COMMENTARY.**—I. **NEHEMIAH GOES TO JERUSALEM** (2: 1-10). Nehemiah, a Jewish officer in the Persian king's palace, heard from visitors from Jerusalem of the broken down condition of the city's wall and of the distress of the returned Jews. He prayed that he might be sent by the king to Jerusalem to render such service as he could for his people. His prayer was answered and Nehemiah arrived in Judah escorted by officers and men from the king's army and carrying letters to the governors in the territory commanding them to render him such help as he might require.

II. **THE PEOPLE ENCOURAGED TO BUILD THE CITY WALL** (2: 11 to 3: 32). **2: 11-20.** After spending a night inspecting the broken wall, Nehemiah called a council of the leaders and arranged to begin rebuilding at once. **3: 1-32.** The people were organized into forty groups and each group was assigned to a certain section of the wall to rebuild or to repair as necessary. In some places the wall had been completely destroyed, in others some part was still standing, but badly in need of repair.

III. **OPPOSITION BY ENEMIES** (4: 1-23). **1-5.** Sanballat and Tobiah stirred up surrounding nations to make war against the Jews to stop rebuilding the city wall. **6. all the wall was joined.**—The repaired wall completely encircled the city. **unto the half**—It was built up to one-half its intended height. **7-14.** Nehemiah learned of Sanballat's intentions and armed his people in defense. **15. when our enemies heard.**—

The enemies expected to keep secret the plan of their attack, but it became known. **16. half of my servants**—Reference is probably made to Nehemiah's band of personal servants. **habergeons**—Coats of mail, protections for the body, made of metal or coarse leather. **rulers were behind**—They took their position behind the workers to direct the work of building, and to direct the defense in case an attack should be made. **17. bare burdens**—The burden-bearers needed but one hand for their work, so they were free to use the other for defense.

**18. his sword**—The builders carried their swords in their girdles. **19. nobles**—Those who were descended from the royal family of David and honored as such. **rulers**—Officials of Jerusalem. **20. our God shall fight for us**—These words came fittingly from the man who had prayed in faith for the success of the undertaking which he was certain was divinely directed. **21. so we laboured**—The workmen were busy from daylight until dark. **22, 23.** During these trying days Nehemiah asked all the people living near Jerusalem to lodge nights within the walls of the city for their own protection and to help in resisting a possible attack.

**IV. AN ECONOMIC REFORM (5:1-19). 1-13.** Because of the threatening war and the concentration of labor on the city wall, an economic crisis had developed. The mass of the people were poor and were compelled to borrow of the small, wealthy class who took advantage of the national crisis and charged exorbitant interest rates. The poor had mortgaged their small holdings and were on the point of pledging their sons into bondage to their rich brethren to obtain food. An appeal was made to Nehemiah for relief on the ground that the hardships of the national crisis should fall upon the rich as well as the poor.

Nehemiah rebuked the offenders for their greed and took an oath from them that they would restore the properties they had foreclosed upon and cease requiring interest charges during the crisis.

**14-19.** In order to make the people's burdens light, Nehemiah accepted no remuneration for his work. Besides he supported a very large number of people daily at his own expense. It is not strange that such an unselfish leader should succeed in getting things done.

**V. CONTINUED OPPOSITION AND THE COMPLETION OF THE WALL (6:1 to 7:4). 6:1-14.** The neighboring enemies of the Jews recognized the power of Nehemiah's leadership and plotted to destroy him. Five times they tried to entice him to leave Jerusalem to engage in a supposed conference in the plain of Ono. He refused each time, knowing their purpose. Then the enemies bribed some one in Jerusalem to try to persuade Nehemiah to shut himself up in the temple; but this plot also failed.

**6:15 to 7:4.** So great was the number of people building the wall and such was their organization, interest, and zeal that the work was completed in fifty-two days. Nehemiah then appointed two men to have responsibility for closing and locking the

gates every night and opening them every morning. Watchmen were also arranged throughout the city.

**PLAIN TEACHINGS.**—Serious concern for the welfare of one's own church or one's own nation denotes a degree of unselfishness. To give up one's own comfortable, remunerative position and give one's time and strength, at one's own expense, to the cause of the church denotes a still greater degree of unselfishness. When one's heart longs to do a noble service, prayer can open the way to opportunity to do that service. Great obstacles in the form of abuses within the church itself do not deter the true man of God from his ministry through the church and to the church. The man who would do God's work in the world must not be faint-hearted, for there will always be unreasonable and unreasoning enemies to fight against him. Splendid organization and fiery-hearted zeal are a desirable combination in Christian work.

### QUESTIONS

1. What were some of Nehemiah's duties as cupbearer to the king? Neh. 2:1.
2. In what way did the burden on Nehemiah's heart mark his countenance? Neh. 2:2.
3. Was the favorable attitude of the king an answer to Nehemiah's prayer? Neh. 1:11.
4. What request did Nehemiah make of the king? Neh. 2:5.
5. What great task did he undertake? Neh. 2:17.
6. In what way did their enemies try to discourage the people by ridicule? Neh. 4:1-3.
7. Is ridicule a weapon which is still sometimes used against the righteous?
8. To what was the success of the builders largely due? Neh. 4:6.
9. What general conspiracy was next formed to hinder the work? Neh. 4:7, 8.
10. How did the workers obey the admonition to watch and pray? Neh. 4:9.
11. When ridicule and conspiracy failed, what was the third method of opposition? Neh. 4:10-12.
12. What advantage would be gained by placing the people in family groups?
13. With what heroic words did Nehemiah rally the people? Neh. 4:14.
14. From what sources may we expect opposition in the building of holy character or community righteousness?
15. What lessons may we learn from Nehemiah about meeting and overcoming opposition?

### DISCUSSION TOPICS

1. The Persian empire in Nehemiah's time.
2. The Samaritans.
3. Nehemiah as a practical reformer.
4. Ridicule as a weapon.
5. Cooperation.
6. The walls of salvation.
7. Restoring waste places.
8. The Christian armor and warfare.

W. W. L.



## Lesson Illustration

After the battle of Lookout Mountain, when Federal troops cleared the heights with a dash that was irresistible, General U. S. Grant sent a message to Hooker asking if he had ordered the charge. He replied he had not. Then Grant asked Sheridan and Wood and from them the same reply was given. The fact was, the men were filled with such enthusiasm and zeal that nothing could have stopped them. They defied danger and death, and when the victory was gained they were filled with wonder at their own achievement. When the church is filled with such enthusiasm it will go forward whether earthly leaders give the command or not. Such were the people who rebuilt the walls of Jerusalem. They had a heart to work and success was assured. Our enormous wealth in America has encouraged self-satisfaction, comfort, and spiritual apathy. And there can be no great forward movement in the church when spiritual passion and enthusiasm have waned. An enthusiastic Nehemiah is needed to mobilize the church. J. H. W.

## One Missionary Minute

It was in the early part of the last century in that pagoda by the Ganges where Henry Martyn spent much time weeping and praying, that he said, "I would as soon expect to see a man rise from the dead as to see a Brahman converted." But on that very spot one hundred years later converted Brahmans and converted Mohammedans, the flower of the Christian youth of India, met to organize their own National Missionary Society, with native men and native money, for the salvation of their own country. This society has won a great number of converts from many different castes, high and low. "The people had a mind to work." C. T. B.

## Sidelight from Science

### WHO AM I?

I am more powerful than the combined armies of the world. I am more deadly than bullets, and have wrecked more homes than the mightiest siege guns. I steal in the United States over \$100,000,000 each year. I spare no one, and find my victims among the rich and poor alike, the young and old, the strong and weak; widows and orphans know me. I massacre thousands upon thousands of wage-earners in a year. I lurk in unseen places and do most of my work silently. You are warned against me, but you heed not the warning. I am relentless. I am everywhere—in the home, on the street, in the factory, at railroad crossings, on the sea. I bring sickness, degradation, and death; yet few seek to avoid me. I destroy, crush, and maim; I give nothing, but take all. I am your worst enemy. I AM CARELESSNESS.—Life and Health.

Failure to cooperate in the work of church and community is carelessness in a very damaging form. J. M.

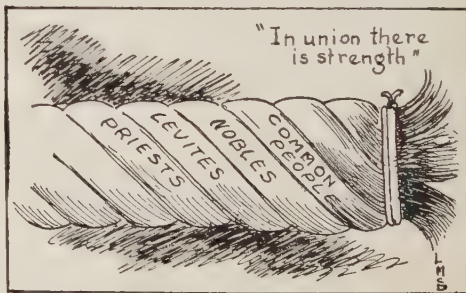
## Practical Applications

**Opportunities.** They came to Nehemiah. They come to all. They who improve them in grace are more apt to find and improve them elsewhere. Nehemiah improved his in frugal saving, then in honoring God's cause when it was needy. Unprecedented opportunities are before our youth, temporally and spiritually. Thousands upon thousands of young people have incomes from one hundred to five hundred dollars a month. Much of this goes for the movie, dance, drink, tobacco, superficial adornment of person, and for wild dissipation. Great numbers of older people are sitting on the back door-steps of their children's rented houses feeling unwanted and unwelcome, because they gave or loaned their money to selfish, ungodly children who did not know how to care for money, or perhaps they themselves wasted their money or opportunities when younger in foolish, fleshly indulgences. The many idle, wasteful young and middle-aged today foretell an increase of the number in the future. Greater than the temporal are the spiritual opportunities of young and old to get and to pass on the pure gold of Christian character.

**Importunity.** Nehemiah's importunity was a grand second to his opportunities. "As Jacob of old he wrestled and prevailed with God; with man—the king; against the enemies that would have obstructed his journey and laughed him out of his undertaking; upon his own people to join him in his good work of rebuilding the wall."—M. Henry. "Go thou and do likewise."

**Cooperation.** From chapter three we learn that forty-three individuals or groups, from governor and high priest to goldsmiths and merchants, labored at various places repairing the wall and gates. What grand things are being accomplished now where exists such hearty cooperation. But of course, now, as then, certain "nobles put not their necks to the work of their Lord." For such, no humble janitor job, beginners' class, committee on welcome, coming early or bringing others. But, thank God, the "baruchs" who "earnestly repair" yet live and labor, in number are not few. A. R.

## The Lesson Picture



Hundreds of slender wires woven together make the powerful steel cable.



## The Senior and Adult Classes

**INTRODUCTION.**—About thirteen years have elapsed since Ezra's return to Jerusalem. Consider his drastic reform concerning mixed marriage (Ezra 9, 10), and the unsuccessful attempt to build the wall (Ezra 4: 7-23). After this, Ezra apparently went into retirement for a time. Discuss conditions in Jerusalem as reported to Nehemiah, their effect upon him, and the commission given him by Artaxerxes.

**THEME.**—Cooperation in Religious Work.

**I. COOPERATION UNDER NEHEMIAH.**—The rebuilding of the wall is an example of what can be accomplished through cooperation. It was a stupendous task. Discuss the various difficulties in the way. Yet Nehemiah was enthusiastic, and his enthusiasm was contagious. He divided the work so that each one built over against his own house (Neh. 3: 23, 28). In fifty-two days the task was completed, because every one zealously did his part.

**II. COOPERATION TODAY.**—The problem of religious cooperation today is not as simple as in the case of building the wall. Conscientious differences in beliefs and practices must be reckoned with. What are some? Zerubbabel and Nehemiah did not cooperate with the Samaritans, and neither should we cooperate religiously where it would require a compromise of what we believe to be vital truth. Nevertheless Christian people can and should cooperate in various ways. Suggest and discuss some of them. B. L. O.

## The Intermediate Class

**TOPIC.**—Team-work.

**AIM.**—To show how large results can be accomplished when people work together.

**APPROACH.**—Explain the need of walls anciently for protection, and in China today; also the greatness of the task of building a wall around a city wide enough for companies of men to walk upon it.

**LESSON.**—When Nehemiah came to Jerusalem he faced a big task. The wall was broken down and heaps of rubbish blocked his path. He showed the people his commission from the king, and then asked everybody to help. Then there was some wonderful team-work. Everybody worked, and worked hard. Their enemies ridiculed them, and then planned to come and fight, and tried other schemes; but the people kept on working. Finally in only fifty-two days that great task was completed. Then everybody felt fine, and they got up on top of the wall and had a big celebration and dedication (Neh. 12: 27-43). So today we need team-work. One person can not make a church, but if many cooperate and give and work, they can carry on a successful church.

**TRUTH.**—Team-work is necessary in order to carry on God's work or almost any kind of work.

**APPLICATION.**—We should work with others and under others cheerfully and heartily, especially in carrying on the work of the church. B. L. O.

## The Junior Class

**TOPIC.**—Working Together.

**AIM.**—To learn that working against each other divides, but working together multiplies our strength.

**APPROACH.**—The lion is called the king of beasts, but a lion will flee in terror from an army of ants. Small as they are, nothing can stand against such an army because they work together.

**LESSON.**—An ax alone can fell no trees, nor can a man alone. Working together man and ax can cut trees down and shape them. Two working together are much more than twice as strong as one. One shall chase a thousand and two put ten thousand to flight. Have class tell the ratio of increase in power. An aeroplane or a bird must have two wings. A rope is made of thousands of small fibers; separated, they would be useless; united into a rope they bear heavy loads. One drop of water can not make an impression on the window pane; millions of drops working together will sweep away the entire house. Differences, quarrels, feuds, and wars all weaken and destroy. Love and friendship unite and strengthen.

**TRUTH.**—United we stand; divided we fall.

**APPLICATION.**—Let us endeavor to be good friends and work with others. W. A. H.

## The Primary Class

**TOPIC.**—Working Together.

**AIM.**—To show the need of cooperation.

**PREPARATION.**—Take to class as many pieces of paper as you have members in the class. Pieces of brown wrapping paper or even half sheets of newspaper will do. Seat the class in a circle, on the floor if possible, and when you tell in the lesson story about the building of the wall, give each child a sheet of paper and have them hold them upright on the floor in front of them. At first have only one or two hold their papers in position, but as you tell of the work progressing, have one after another put theirs in position until a circle of paper wall appears.

**LESSON.**—The people who came back and found Jerusalem in ruins at first had a lot to do. They built their houses and planted their gardens and set up stores and tried to clear away the rubbish. But it was a hard job and some became lazy, while others began to complain and did not spend as much time working as they should. So the city had never been cleaned up nor the walls built. Tell the class how necessary it was to have walls around a city in those days. The enemies around did not want the walls built, so they did all they could to prevent it. Sometimes the workmen would have to stop and fight off the enemy before they could finish the work; but they persevered and finally accomplished the work.

**TRUTH.**—God helps those who help themselves.

**APPLICATION.**—God can help us to work together effectively. F. B. L.

## LESSON XI

Home Readings for week, Monday, September 9, to Saturday, September 14.

M. Reading the law. Deut. 31:9-13.  
T. Joshua reading the law. Josh. 8:30-35.  
W. Ezra reading the law. Neh. 8:1-6.

T. Rejoicing in the law. Neh. 8:8-12.  
F. Jesus reading the law. Luke 4:16-21.  
S. Teaching the law at home. Deut. 6:1-9.

## Teaching the Law of God.—Nehemiah 8:1-18.

Printed Portion: Neh. 8:1-3, 5, 6, 8-12. Devotional Reading: Psalm 119:97-104.

(Memory Verse, 6)

Nehemiah 8:1-3

1 And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Mo'ses, which the LORD had commanded to Is'ra-el.

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

Nehemiah 8:5, 6

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed the LORD, the great God. And all the people answered, A'men, A'men, with lifting up their hands: and they bowed their

heads, and worshipped the LORD with their faces to the ground.

Nehemiah 8:8-12

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

9 And Ne-hem-i'ah, which is the Tir'sha-tha, and Ezra the priest the scribe, and the Le'vites that taught the people, said unto all the people, This day is holy unto the LORD your God: mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Le'vites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

**Golden Text.**—The entrance of thy words giveth light. Psalm 119:130.

**Practical Truth.**—The Word can not be expounded by those who do not know it.

**Topic.**—The Call for Trained Teachers.

**Outline.**—I. The congregation assembled. II. The law read and explained. III. A day of rejoicing. IV. The Feast of Tabernacles restored.

**Time.**—B. C. 445.

**Place.**—Jerusalem.

**INTRODUCTION.**—I. Nehemiah, the new governor of Judah, wealthy and self-supporting, upon completing the city wall examined the register of the nearly 50,000 people who returned with Zerubbabel some ninety years earlier, perhaps in order to adjust property disputes and to purify the priesthood. Though the Jews went into captivity in poverty they were able to contribute to Zerubbabel's temple some \$120,000, and now to their public treasury nearly \$300,000 more.

2. **God's law reasonable.** The written moral code is a simple statement of what the nature of things requires, everywhere and always, in order to true happiness, "Thou shalt have no other gods before me." This attitude was essential to real happiness long before Sinai. It has been proven scientifically that high moral ideals and conduct are essential to highest well-being. It is equally certain that such ideals and conduct obtain only where there is supreme preference for a God of infinite moral perfection. Hence the nature of the case requires obedience to the first commandment. Similarly every moral law appears to be founded in absolute necessity.

3. **God's law enlightens.** While Nehemiah was teaching the law in Jerusalem, Socrates of Athens was learning from other Jews the bits of truth which later glimmered dimly in the best of his philosophy. These same truths in Plato's idealism shine out more clearly, resulting, no doubt, from his contact with Jewish priests a few years later. Today we justly attribute the

best elements of our civilization to the enlightening, benign influence of the divine law.

4. **God's law preserved.** While through disobedience God's people had been driven into exile, yet they were destined to a great world service. They were the recipients and preservers of the written law. How easily might the law have been lost in the days of Esther. The wicked Haman, the Amalekite, a descendant of Agag, secured a decree for the utter destruction of the Jews throughout the Persian empire. No doubt they would have been destroyed, and with them the written law, had not God intervened through the offices of Esther and Mordecai. A. J. D.

**COMMENTARY.**—I. THE CONGREGATION ASSEMBLED (vs. 1, 2). 1. **the people gathered**—The completion of the walls marked an epoch in the life of the nation. The work had engaged the attention of all, and the people had realized the unifying effect of this common purpose. **before the water gate**—The place of meeting was southeast of the temple before the water gate, through which water was carried for use in the temple. **Ezra the scribe**—Ezra had returned to Jerusalem from the land of captivity thirteen years before this time, but in the record of the events of twelve years his name was not mentioned. The general opinion is that he returned to Babylon, where he remained for several years, possibly engaged in copying the law. **bring the book of the law**—It seems probable that Ezra's return prompted the people's request to have the law read to them. **which the Lord had commanded**—It was the word of Jehovah. "What is written in the law?" should be the abiding question. 2. **Ezra the priest**—Ezra was of the priestly tribe, being a direct descendant of



Aaron (Ezra 7:1-5). brought the law before the congregation—The assembly included men, women, and children, who could hear the law intelligently. **first day of the seventh month**—The month of Tisri was the seventh month of the ecclesiastical year and the first month of the civil year, and the first day was a great day among the Jews. The month Tisri corresponds to the latter part of our September and the former part of our October.

II. THE LAW READ AND EXPLAINED (VS. 3-8).  
**3. from the morning until midday**—The reading continued from early in the morning until noon. It is probable that the others read in turn, thus relieving Ezra. **were attentive unto the book**—Though there is no word in the Hebrew for "attentive," yet the meaning is quite correctly given. **4.** This is the first mention of an elevated pulpit used by a public speaker. Six Levites stood at Ezra's right hand and seven at his left to assist in the long hours of reading. **5. the people stood up**—A gesture of approval and reverence. It is not to be supposed that they continued to stand through the entire reading. **6. Ezra blessed the Lord**—Prayer was offered before the reading. **with lifting up their hands**—Hands were lifted in token of acknowledgment of what was written in the law and a willingness to abide by it. **faces to the ground**—A gesture of complete submission to the Lord. **7 8.** Thirteen Levites explained the law as it was read, probably a short passage at a time.

III. A DAY OF REJOICING APPOINTED (VS. 9-13). **9. Tirshatha**—This was a title given to Nehemiah representing his office as provincial governor. **this day is holy unto the Lord**—It was the new moon and as such was considered sacred, and it was also a notable day, because of the reading of the law. **mourn not**—The people wept upon hearing the law because it showed them how they had been sinning against God and his commandments. Their weeping was an indication of genuine penitence. It seems clear that they were ignorant as to the demands of the law. "This is a holy day to God; a day appointed for general rejoicing in him who has turned our captivity, restored us to his law, and again established among us his ordinances." **10. eat the fat, and drink the sweet**—"A proverbial expression, meaning that the occasion was not one of fasting and grief." **send portions**—In the midst of their rejoicing they were to remember the poor by supplying them with that which would nourish and cheer them, thus adding to their own joy. **the joy of the Lord is your strength**—Religious joy, properly tempered by continual dependence on the help of God, meekness of mind, and self-diffidence, is a powerful means of strengthening the soul. In such a state every duty is practicable and delightful. In such a frame of mind no man ever fell.—*Clarke.*

**11. stilled all the people**—Restrained from mourning. **neither be ye grieved—Sorrowful.** **12. because they had understood**—"The people sorrowed because they had not kept the law; they now rejoiced

because they were able to understand it." **13.** On the following day there was an assembly of the leaders before Ezra for a further exposition of the law.

IV. THE FEAST OF TABERNACLES RESTORED (VS. 14-18). Finding in the law Moses' directions about the Feast of Tabernacles, the people collected branches of trees and made booths in which they dwelt for seven days, spending the time in worshipping and in hearing the law read and explained. It was a period of great gladness.

PLAIN TEACHINGS.—The purpose of the Bible is to reveal God and the duty he requires of men. Every great revival of religion has been permanent and widespread in proportion as it has been rooted in the Scriptures. Amen, rightly pronounced, involves strong faith. The Jews say that the word has three kernels; the first is an oath, the second is faith, and the third is confidence. It seems that the Jews asked Ezra to read the law to them; when there is a heart hunger for the Word, the people accept its claims when presented. The requirements of the Word may seem severe in demanding separation from all sin; but these requirements are the only foundation for real joy in life. A revival of interest in the study of God's Word will always bring to light hidden springs of joy.

### QUESTIONS

1. What abuses developed among the people after the wall was finished? Neh. 5:2-5.
2. How did Nehemiah deal with the wealthy classes who were defrauding the people? Neh. 5:11, 12.
3. Why is it supposed that Ezra had returned to Babylon?
4. Possibly, upon his return to Jerusalem, what did the people request him to do?
5. Is it best sometimes to wait until the people want the truth before urging it upon them?
6. Who attended the meeting for the reading of the law?
7. Are church audiences today composed largely of men or women? Why?
8. In what way should we listen to the reading of the Scriptures?
9. In what way did the people show their reverence for God's Word?
10. What would you recommend as a good method of Bible reading for young Christians?
11. How long were the people willing to listen attentively?
12. Why did the people weep when they heard the words of the law read?
13. When is it proper to cease weeping, even for our sins?
14. What is meant by the "joy of the Lord"?

### DISCUSSION TOPICS

1. Compare Ezra and Nehemiah as reformers.
2. Methods of Bible study.
3. Compare Ezra with Savonarola and Calvin as civic reformers.
4. Joy an element of strength. W. W. L.



## Lesson Illustration

The statue of "Liberty Enlightening the World" has a commanding position on an island at the approach to New York harbor. It holds high a torch which at night holds up a powerful electric light, guiding the way to the harbor. The statue was cast in portions in Paris. The separate pieces are very different and if taken apart are of uncouth shape. It was only when all parts were put in position that the complete design was apparent. The omission of any piece would have left the statue imperfect. In this there is an emblem of the Holy Scriptures. We may not always see the object of a book, but each has its place and when all are taken together the whole is a beautiful statue of the Lord Jesus Christ, who is the true light that lighteneth every man, directing to the haven of rest by its friendly rays.

J. H. W.

## One Missionary Minute

A young British student felt the call and went to Africa as a missionary. Having been a keen student in the languages, he took special delight in the dialects and decided to reduce them to writing. When it was finished, he rolled it in a sack, enclosed it in rubber, and put it into a box. A letter giving a key to the words, and a statement regarding his experiences were also enclosed. All this he took with him in 1917 on his way back to England. While going through the Mediterranean, a submarine torpedoed the liner and not a soul was saved. After some weeks there drifted ashore in a lonely part of Tunis, among bits of wreckage, a box. It was picked up and opened. The contents were shown to an American consul who passed it on to a British clergyman. Recently the last page of that manuscript was completed, and the printed book has gone back to the tribe in Africa.

C. T. B.

## Sidelight from Science

### COLLEGE EDUCATION

"It seems to be the fashion to throw bricks at colleges. We often hear how this or that person succeeded in becoming famous although he never went to college. Statistics gathered by James McKinney and A. M. Simmons show that the all too common notion that college training unfits a man for business is a mistaken one. These statistics show that of five million men in the United States who had no schooling, only thirty-one attained distinction. With a college education, five thousand one hundred sixty-eight men out of one million achieved notable success. It is well to keep in mind, therefore, in estimating probabilities that a child with no schooling has one chance in one hundred fifty thousand of performing distinguished service, while the one who has a college education has eight hundred times that chance."—Newspaper editorial.

The church and the world need trained men to teach the young to value their opportunities.

J. M.

## Practical Applications

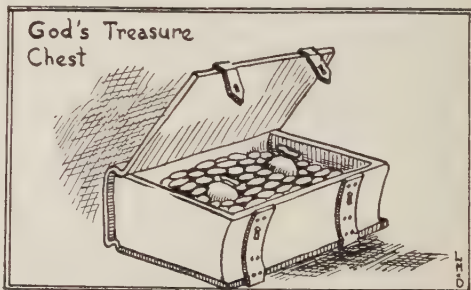
**Preaching.** Adam Clarke holds that preaching, "a custom the most excellent and beneficial ever introduced among men," had its origin here. The modern preacher who would attempt to preach six hours as Ezra did would soon be without hearers. "Blessed is the man who preaches briefly." However, "the ears of all the people were attentive" upon this occasion. They had an appetite for God's Word. Long, continuous, patient, exhaustive Bible reading like this in the lesson begets appreciation of its meaning and value. Whittier, it is said, once was asked to conduct family worship, whereupon he read the whole forty-two chapters of Job. Evidently he delighted in the Word.

The revival spirit was manifestly present. Note the character of the gathering, "men and women, and all that could hear with understanding." There was no distinction as to financial, educational, social, or political standing. Note the unity of the gathering, "as one man." There was no division of sentiment or effort. Note the demand, "they spake unto Ezra . . . to bring the book." Wherever such conditions prevail revivals are inevitable.

**Religious emotion** always attends genuine revivals. Notice the emotions in the lesson. When "Ezra blessed the Lord . . . all the people answered, Amen, Amen." This was no written or memorized ritual, but a spontaneous outburst of soul. Again, "All the people wept when they heard the words of the law." "Godly sorrow worketh repentance." This always precedes saving belief of the gospel. Then, "All the people went their way, . . . to make great mirth." "The joy of the Lord is your strength." Joseph Parker says, "We have driven enthusiasm out of the church. It is one of the saddest facts in human history." To bring it back we must contend for freedom in expression of religious emotion in public worship. Only when the Christian is filled with holy joy can he do his best work for God and souls. Then faith, hope, love rise to dynamic force in the soul and find natural expression in enthusiastic, zealous, sustained effort for the extension of Christ's kingdom.

A. J. D.

## The Lesson Picture



Many have found that the Bible is a veritable treasure chest.

## The Senior and Adult Classes

**INTRODUCTION.**—Discuss the scarcity of books in ancient times, and the ignorance of most of the people. So far as we know, Ezra is the first of the line of scribes who became so prominent in Judaism later. Re-count the story of the lesson; the request of the people, the reading and exposition of the law, and the effect upon the people. Discuss the impression made by truth that is new.

**THEME.**—The Call for Trained Teachers.

**I. THE NEED OF TRAINED TEACHERS.**—Without trained teachers the reformation under Ezra would never have occurred. Our general educational standards are far higher now, yet there is still a great need of efficient Bible teachers. Is your Sunday-school facing a problem in this respect? It is a problem indeed in many churches. Discuss the importance to the scholar and to the Sunday-school and to the church of having efficient teachers and pastors. Most of us are followers, and we do not progress very rapidly without good leaders.

**II. HOW THE NEED MAY BE MET.**—Pastors, who are preeminently teachers of the Word, should equip themselves intellectually by means of a thorough Biblical training. Sunday-school teachers should, if possible, take Biblical studies in college, or at least a teacher training course, and then should study regularly as long as they teach. Private study will accomplish much if persistent and thorough. It is essential to have books of real value to study. Discuss what can be done in your school to develop better teachers.

B. L. O.

## The Intermediate Class

**TOPIC.**—Finding Joy in God's Word.

**AIM.**—To explain how the people in Ezra's day found joy in God's Word, and how we should also.

**APPROACH.**—Speak of the form of books used in ancient times, and of their expense and scarcity before printing was invented.

**LESSON.**—Among the Jews, the people who were learned in their sacred books were called scribes. The people as a whole did not have copies of the Word of God. They came to Ezra, the scribe, and asked that the law be read to them. Many had never heard it, and it had been long neglected. The people were so delighted to have the law read and explained to them that they could hardly contain themselves. They wept and laughed and had a general celebration, and later they humbled themselves and confessed their sins. Contrast the way we all have access to the Bible and to the preaching of the Word continually. We should read the Bible regularly, especially the story of Jesus in the gospels. We should rejoice that our privileges are so great.

**TRUTH.**—The person who loves God will find joy in his Word.

**APPLICATION.**—It is a good plan to have a gospel portion, or a Testament, with us most of the time, and to read it frequently.

B. L. O.

## The Junior Class

**TOPIC.**—Studying God's Word.

**AIM.**—To learn that the Bible is not only a book of great blessing but a most interesting book.

**APPROACH.**—When the African explorer, Stanley, started on his famous search for Livingstone, he was equipped with everything that could be of service. Among his furnishings was a box of seventy-six books, weighing 180 pounds. As his men failed him, little by little his effects were cast aside. Long before he found Livingstone, his only book left was the Bible.

**LESSON.**—Juniors should be led to see how interesting the Bible really is. This may be done in several ways. The teacher can easily secure material with most interesting stories of the work of Bible colporteurs. Their heroism will interest and appeal. Then the Bible itself furnishes interesting stories of heroic and interesting exploits. Joseph, David, Gideon, Daniel, and others always interest juniors. The story of Christ and the cross has a peculiar interest and appeal. Statistics as to the circulation and the great presses that print the Bible sometimes interest. The story of Mary Jones and her Bible should be told.

**TRUTH.**—The more we learn about the Bible and of the Bible, the more interesting it becomes.

**APPLICATION.**—Let us heed the words of the Master, Search the Scriptures.

W. A. H.

## The Primary Class

**TOPIC.**—Studying God's Word.

**AIM.**—To show how the people studied the Word of God.

**PREPARATION.**—Resurrect from some of your previous preparations the picture of a priest and also a scroll. It might be better to have two priests, one to represent Ezra and one, Nehemiah.

**LESSON.**—The people back from captivity needed to know the Word of God. Some of them were never in a real temple before and had lived so long in captivity that they had nearly forgotten how really to worship God. Nehemiah and Ezra realized this and gathered the people together on the Sabbath to hear the Word of God and his laws read. So a great crowd of people came to a certain place and listened to the reading. This service began in the morning. The priests read the law from a scroll and explained what the laws meant. Ezra and others were the readers. When they began to read, the people all stood up just as people do nowadays when the Star Spangled Banner is sung. Some were so glad to hear preaching again that they wept. Then after the service had lasted nearly all day, the priests told the people to go to their homes and eat their suppers and to give food to the poor people and to be happy because it was God's day.

**TRUTH.**—People are glad to hear the Word of God.

**APPLICATION.**—Are we as glad to hear God's Word as Ezra's people?

F. B. L.

# LESSON XII

Home Readings for week, Monday, September 16, to Saturday, September 21.

M. Insincere worship. Mal. 1: 6-14.  
T. Wicked priests warned. Mal. 2: 1-9.  
W. Purification promised. Mal. 3: 1-6.

T. The blessings of tithing. Mal. 3: 7-12.  
F. The end of the wicked. Mal. 4: 1-6.  
S. A warless world. Isa. 2: 1-4.

## Malachi Foretells a New Day.—Malachi 1: 1 to 4: 6.

Printed Portion: Malachi 3: 1-12. Devotional Reading: Isaiah 11: 1-10.

(Memory Verse, 3)

1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Le'vi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Ju'dah and Jeru'sa-lem be pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

6 For I am the LORD, I change not; therefore ye sons of Ja'cob are not consumed.

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

**Golden Text.**—Behold, I will send my messenger, and he shall prepare the way before me. Mal. 3: 1.

**Practical Truth.**—The way of the Lord is prepared when all sin is renounced and faith is exercised toward God.

**Topic.**—Preparing the Way of the Lord.

**Outline.**—I. God's love for Israel. II. The sins of the priests. III. The sins of the people. IV. The day of the Lord.

**Time.**—Probably about B. C. 433.

**Place.**—Jerusalem.

**INTRODUCTION.**—1. **Nehemiah returns to Babylon.** After governing Judah for about twelve years, by a commission from the Persian king, Artaxerxes, Nehemiah was recalled to the Persian court. His furlough may have expired, or perhaps he was called to give an account of his work, since certain enemies had unfavorably represented him at court. While he was governor he had repaired the walls around Jerusalem and with the aid of Ezra had effected some important reforms, such as Sabbath observance, putting away heathen wives of the Israelites, correcting the greed of money lenders, and reestablishing the order of temple worship. In doing these things he encountered strong opposition.

2. **Nehemiah returns to Judah.** It seems probable that after an absence of some three years Nehemiah returns to his people again. However, he finds that during his absence there had been a great backsliding among the people. While he was with them at first he enforced the reforms by his influence and authority. When he was gone, the evils suppressed reasserted themselves. In the meantime it seems from the silence of the record that probably Ezra had died. It was at this juncture that Malachi, the last of the prophets, appeared.

C. E. H.

**COMMENTARY.**—I. **GOD'S LOVE FOR IS-**

RAEL (1: 1-5). The Lord reminds Israel that her people are loved and favored above other nations because they have been chosen for a special mission in the world. Compared with God's love for Jacob, standing for Israel, Esau, standing for other nations, seems to be hated. God's love for Israel puts the nation under special obligation to be true to Jehovah.

II. **THE SINS OF THE PRIESTS** (1: 6 to 2: 9). God is a Father, a Master, to Israel, yet the nation through the priests has not given to God the honor due from a son or a servant. The priests have offered the sick, lame, and deficient animals, instead of the best, in sacrifice.

III. **THE SINS OF THE PEOPLE** (2: 10 to 3: 18). **2: 10-17.** There was treacherous dealing, "every man against his brother," notwithstanding God was the Father of all. There was also sin in the family life, husbands being untrue to their wives and divorcing them—a thing hateful to God.

**3: 1. behold, I—**God answers the question in the last verse of the preceding chapter. **will send my messenger—**God's messenger, to whom reference is here made, is John the Baptist, as is clearly shown by our Lord himself (Matt. 11: 10, 11; Mark 1: 2-4; Luke 1: 76; 7: 24-28). **shall prepare the way—**It was anciently the custom to make great preparations for the approach of a royal personage. **4. whom ye seek—**The Jews were expecting the Messiah to come. **shall suddenly come to his temple—"The Lord"** would come unexpectedly as he who had full right to control all the spiritual



interests of the chosen nation. **the messenger of the covenant**—The Messiah is here called "the messenger of the covenant," since he would fulfil God's promise.

**2. who may abide the day of his coming**—The Messiah, infinitely holy and just, would put to shame and condemn the ungodly. **like a refiner's fire**—The refiner's fire was used to separate impurities from the metal. **fullers' soap**—An alkaline substance in the form of lye, secured by filtering water through ashes, was used to cleanse cloth. The work of the Messiah would be to purify the hearts of the people.

**3. as a refiner . . . of silver**—Reference is here made to the work of those who obtain pure silver from the ore. **purify the sons of Levi**—The priests had become corrupt.

**4. offering of Judah and Jerusalem**—The offering made by the Jews as representative of all who would receive the Messiah.

**5. I will come near to you to judgment**—The Messenger, Christ, would come to condemn the guilty and to commend the righteous. **sorcerers**—This term includes all who claimed to have power over evil spirits or to be able to foretell future events or to consult the dead. **oppress**—The Lord takes note of those who oppress the wage-earner, the widow, the orphan, and the stranger.

**6. I, Jehovah, change not (R. V.)**—However much the people of Judah had changed, Jehovah had not changed. **gone away from mine ordinances**—For generations the people of Israel had been disobedient and rebellious. **return unto me, and I will return unto you**—There is a depth of affection and mercy couched in these words. **saith the Lord of hosts**—These words add much weight to the promise which they follow. **wherein shall we return**—The people are represented as satisfied that they had been doing what they ought.

**8. will a man rob God**—Is it possible that a human being, one made in the image of God, would defraud his Maker, to whom he owes all he has? Jehovah is answering the question, "Wherein shall we return?" **yet ye have robbed me**—The charge is pointed and strong. **wherein**—The guilty people demand an explanation. **in tithes and offerings**—The people of Judah had withheld the sums which they should have paid into the treasury of the Lord. The tithe is the tenth. The Scriptures show that two tenths, or tithes, of the produce of the fields and of the increase of the flocks were required of the Israelites for the support of the Levites, the temple worship, and the poor. These tithes were in addition to the offerings for sacrifice.

**10. bring ye all the tithes**—The way to escape from the curse that was resting upon the people was to begin at once to obey the Lord. They were invited to put God to the test. **open you the windows of heaven**—This is a strong expression indicating the magnitude of the blessing which God was waiting to "pour out" on his obedient, believing people. **a blessing**—The blessing would include God's favor, satisfaction, and joy; and there would be increased fruitfulness in the fields and flocks; for the windows of heaven would be opened to

pour out rain upon the land. **11. I will rebuke the devourer**—Hold in check all the agencies that would naturally destroy the increase of the fields.

**13-15.** Another sin of the people was that they declared there was no profit in serving the Lord. The proud were the happy ones, and the wicked prospered.

**16-18.** In the midst of the wicked people there was a remnant who feared the Lord. They would be remembered by the Lord and were as jewels to him.

**IV. THE DAY OF THE LORD (4:1-6).** In further answer to the question in ch. 2:17 the Lord says there will be a day when he will come in a judgment as of fire against the wicked, but in gracious healing and fruitful prosperity to those that fear his name. This refers to the second coming of our Lord when wickedness shall be subdued in the earth.

**PLAIN TEACHINGS.**—The same spirit which leads to robbing God leads also to robbing men. All we have received is from God; what shall we say of the degree of the sin of robbing our greatest benefactor? The secret of broken resolutions is the remaining in the heart of the sinful inclinations which caused the original defection from the right. When the way has been prepared and he enters the heart as the one who sits as a purifier of silver the inclinations are changed and the keeping of good resolutions is possible and joyful.

### QUESTIONS

1. What is the meaning of the name, Malachi?
2. At what time did Malachi probably appear?
3. With a statement of what great truth does Malachi begin his prophecy?
4. By the use of what familiar comparisons does Malachi show the people that they are dishonoring God? Mal. 1: 6, 7.
5. How did God regard the formal worship of those who were doing evil? Mal. 2: 17.
6. What challenge is implied in the words, "Where is the God of judgment"?
7. How does the prophet show that judgment, swift and terrible, will come upon the evil-doers?
8. What was the duty of the herald who prepared the way before ancient kings?
9. What is the New Testament interpretation of the messenger who was sent to prepare the way? Matt. 11: 10.
10. In what way would the coming of the Lord be like a refiner's fire and like fullers' soap?
11. What evils had the people brought upon themselves by robbing God?
12. In what different ways may we still rob God?
13. What are the conditions of spiritual blessing and prosperity?
14. What are some New Testament rules for giving? 2 Cor. 9: 7; Matt. 10: 8; 1 Cor. 16: 2.

### DISCUSSION TOPICS

1. Moral causes for physical calamities.
2. Other contemporary prophets.
3. God's refining processes. W. W. L.

## Lesson Illustration

During the dark days of the struggle for Italian liberty the people generally looked upon Garibaldi as their leader and deliverer—and he, invincible. Prisoners on their way to dungeons would be cheered as friends whispered, "Courage, Garibaldi is coming." Men would steal out in the dark of the night and write on the walls and on walls, "Garibaldi is coming." And when news reached them of his near approach the whole mass broke out in rapturous shouting, "Garibaldi is coming!" He came and Italy threw off her shackles of political and religious fetters. A greater than Garibaldi is coming! Courage, fainting pilgrim, he will soon be here. The Desire of all nations is making preparations to come. Jesus is coming to reign, then shall the song of the angels on that first Christmas morning be realized in all the world—Peace on earth, good will toward men. Paul calls Jesus' coming the "blessed hope." Is it yours?

J. H. W.

## One Missionary Minute

No man has a right to get from his fellow men all they can produce and have no concern for their welfare while they are producing it. This should hold true not only in America, but in the far-away lands. When we hear from the wonderful organ the beautiful music at the skillful touch of the musician, do we think about the thousands of negroes on the Kongo who gathered for us the ivory for those organ keys? When we pick up a pencil, do we think of the men in Siberia who gathered for us the graphite, but who have never heard of Jesus Christ? If business men, though unmoved by the spirit of the gospel, should seek to promote the presentation of it in non-Christian lands, it would repay them a thousandfold. There are many ways of helping to prepare the way of the Lord.

C. T. B.

## Sidelight from Science

JUST GLASS

We seldom realize how much we depend upon the labors of those who have preceded us. For instance, many people have contributed to the invention and perfection of glass, and the development of its usefulness in various fields. What would be our condition without it? There would be no more photographs. Exploration of the heavens and all microscopy would cease. We would have no periscopes, field glasses, surveyor's instruments, range finders, or X-ray apparatus. Compass, clock, and car would lack essential protection. Factories, offices, and homes must remain open and far less comfortable. Bottles for medicine and milk; chimneys, globes, and bulbs for all kinds of lights; radio tubes, much scientific apparatus and a hundred useful articles about the house would be wanting.

We in our turn must make today and tomorrow better in material and in spiritual conditions.

J. M.

## Practical Applications

**Sinners in Zion.** Israel was God's covenant people. They had his law as given by Moses. It promised great blessings upon its observance and severe curses for disobedience. Notwithstanding, many sins were practised by the people, even the priests leading in these offenses.

**Sin manifests itself in many forms.** The tap-root of sin—for sin is a unit—is selfishness. It appears in many forms. It never is simple and alone. The numerous sins of which the prophet accused Israel exist today in Christian America, and not altogether outside the Christian church. "Sorcerers," those who practise magical arts, sleight of hand, fortune-telling, palmistry, and many other forms of humbuggery and deception for personal or business advantage can be found everywhere. "Adulterers," those who divorced their Jewish wives in order to marry heathen women, were forerunners of a large army of present-day social sinners. The domestic scandal of divorce and remarriage, contrary to the law of God, is common in America. The suggestions of "probation marriage," and "companionate marriage," spring from adulterous propensities. "Swearing falsely in my name" is a sin often committed in listing property for taxation; in witnessing in court; and when jurors find a verdict contrary to the evidence submitted in court. Oppressing the hireling by defrauding him of his wages, or seeking service for insufficient pay; taking advantage of the helpless condition of the widow and the fatherless; robbing God of tithes and offerings; giving stintedly and grudgingly, are sins common to Malachi's day and ours.

**Sin is presumptuous.** The people had looked forward for a long time for a day when God would come and judge the heathen. They boasted that they were the children of Abraham. They presumed that God would pass over their moral delinquencies so long as they observed the letter of the law. Now, as then, persons who do wrong condone their wrong-doing and suppose the other wrong-doer is the more wicked person. Their actions say, "Doth God know?"

C. E. H.

## The Lesson Picture



Like a shade, sin shuts out the sunlight from the soul. Clear the windows; let the sunshine in.

## The Senior and Adult Classes

**INTRODUCTION.**—Malachi means "my messenger," and may be a title assumed by the prophet. Nothing is known of his personal history. The book was the last of the prophecies, written at about the close of Old Testament history, in the days of Nehemiah. Discuss the style and general contents of the book. The author repeatedly makes an affirmation, suggests an objection, and then refutes the objection.

**THEME.**—Preparing the Way of the Lord.

**I. BY FORSAKING SIN.**—Malachi has been called a spiritual hero for daring to attack a corrupt priesthood. The book denounces both unfaithful priests and unfaithful people. Polluted and defective sacrifices had been offered. Some had divorced their Jewish wives, probably in order to marry foreigners. Such sins, and sins of every description, must be put away in order to "stand when he appeareth." Compare the preaching of John the Baptist. What are some of the sins that need to be put away today to prepare the way of the Lord?

**II. BY DOING ONE'S DUTY.**—There is a negative and a positive aspect of religion. "Cease to do evil; learn to do well." Malachi tells the people to pay their tithes, to keep the law of Moses, and to fear the Lord. Consider some things which God requires today, as our affections, our money, our time, and our abilities to be used to his glory and in his service. Note the blessings promised if the tithes are paid. How may this be properly applied today? B. L. O.

## The Intermediate Class

**TOPIC.**—Our Part in Bringing in a Better Day.

**AIM.**—To show how we can prepare the way for God to come in our hearts and in the world.

**APPROACH.**—Compare the blessings and privileges of life in a Christian community with life in heathen surroundings. What has made the difference?

**LESSON.**—Some of the prophets looked forward to better days ahead, when the Messiah was to come. Malachi was one of them. See Mal. 3:1. The Messiah has come, and a better day has dawned upon the world as a result. However, there is much spiritual darkness in the world yet, and many evils. We may help to bring in a still better day, 1. By becoming true Christians, and living righteous lives. The world is good or bad according as the people in it are good or bad. 2. By seeking to bring others to Jesus. The great missionary movement is an important factor in bringing in a better day. 3. By working to do away with unrighteous customs and laws everywhere in the world. Boys and girls can not vote but they can ask those who do, to make our land safe for every one.

**TRUTH.**—A better day will come as the teachings of the gospel are accepted and practised more fully and by more people.

**APPLICATION.**—We should all help to make the world better. B. L. O.

## The Junior Class

**TOPIC.**—The Promise of God's Blessing.

**AIM.**—To learn something of the blessings the Christian religion brings.

**APPROACH.**—The bridge over a certain small stream was frequently washed away by floods. At last one man proposed to put in a stone bridge with an arch. Most people said it would fall of its own weight. The day it was finished and the supports were to be taken out, hundreds of people gathered to see the bridge fall. Today, after 200 years, the bridge still stands. The doubters lie forgotten in their graves.

**LESSON.**—Malachi foretold a abundant blessing. He was the last of the Old Testament prophets. The blessings promised have come in greatest measure. Suppose two maps of the world, one shaded where the religion of Christ prevails, the other shaded where civilization, health, comforts, science, progress are found. The two maps will be almost identical. Not only do blessings of this nature come, but Christ turns things that would be harmful to blessings. The storm on the Sea of Galilee was a blessing since the disciples had Christ there to still the waves. Bring out that the best of blessings come to those who seek them. The richest pearls come from deep waters; the best coal from the deepest mines.

**TRUTH.**—Blessings abound where'er he reigns.

**APPLICATION.**—Let us not lose the greatest of God's blessings by failing to seek them.

W. A. H.

## The Primary Class

**TOPIC.**—The Promise of God's Blessing.

**AIM.**—To show that God does not forget his people.

**PREPARATION.**—Secure the picture of an idol or copy the picture of one from an ancient history, a Bible encyclopedia, or an ordinary encyclopedia.

**LESSON.**—These people who came back to Jerusalem and built it up and started the Sabbath worship and the reading of the law again, have come to grief again. They meant well, but they became careless and indifferent. Then they began to get really bad. They thought that God would not notice their wrong-doing and they cared little if he did. He had promised to make them the chief of the nations and had promised them a Messiah and neither of these had yet appeared. They were like children who get tired of waiting for the things they want. They did not realize that they were not ready for the things yet. Finally God sent Malachi to tell them where they were wrong and to enjoin them to reform. God was caring for them and he would fulfill his promises as soon as possible. The people must stop worshiping idols and must not do as their heathen neighbors did, but must turn to God for forgiveness and must live good lives.

**TRUTH.**—God never fails to keep his promises.

**APPLICATION.**—Are we as faithful to keep our promises toward God? F. B. L.



## LESSON XIII

Home Readings for week, Monday, September 23, to Saturday, September 28.

M. Ezekiel's vision. Ezek. 11:14-25.  
T. Daniel a man of prayer. Dan. 9:1-10.  
W. The value of courage. Josh. 1:1-9.

T. The restoration promise. Jer. 29:10-14.  
F. The temple rebuilt. Ezra 6:13-18.  
S. The excellency of the law. Ps. 19:7-14.

## Review: Significance of the Exile and the Restoration.

[For a reading lesson only: Rom. 11:1-12.]

Devotional Reading: Isaiah 61:1-9.

(Memory Verse, Heb. 12:5)

Rom. 11:1-12

1 I say then, Hath God cast away his people? God forbid. For I also am an Is'ra-el-ite, of the seed of A'bra-ham, of the tribe of Ben'ja-min.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of E-l'i'as? how he maketh intercession to God against Is'ra-el, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Ba'al.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But

if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Is'ra-el hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And Da'vid saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gen'tiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gen'tiles; how much more their fulness?

**Golden Text.**—The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Ps. 103:17.

**Practical Truth.**—Chastening does not mean God's rejection.

**Topic.**—God's Providence in the Exile and the Restoration.

**Time.**—B. C. 595 to B. C. 397.

**INTRODUCTION.**—After a history of about 800 years in their own land, the Jewish nation was utterly broken up and carried away into captivity in Babylonia. Their history during the period of the captivity and during the later period of reconstruction in their own land is given to us in the lives and messages of Ezekiel, Daniel, Esther, Ezra, and Nehemiah. When the day came, after seventy years in a strange land, to return to Jerusalem, strong leaders were ready who could build the nation once more on the foundations of her ancient glory so far as the worship of Jehovah was concerned.

**SUMMARY.**—**Lesson I.** Topic: A Prophet Pastor. Israel's bitterness against their captivity would make any prophet's work very hard. So the Lord made Ezekiel's forehead "harder than flint" that the rebellious people might not be able to look him out of countenance. He was commanded to speak all the words of the Lord, "whether they will hear, or whether they will forbear."

**II.** Topic: Individual Accountability to God. Ezekiel taught the people that each person stood on his own footing before the Lord. Each could repent and be saved individually. A father could not transfer either his guilt or his innocence to his son.

**III.** Topic: The Cure for the World's Ills. Ezekiel saw the kingdom of God's grace as a river, small in its beginnings, but widening and deepening as it prog-

resses. The river brings life and prosperity to all the territory it reaches.

**IV.** Topic: Character and Career of Daniel. By Daniel's constant communion with the Lord in prayer he received revelations from the Lord which enabled him to direct important affairs in the Babylonian kingdom.

**V.** Topic: Reveling and Ruin. King Belshazzar engaged in a drunken revelry in the royal palace. God warned the king by causing a strange writing to appear on the wall. Daniel interpreted the writing as meaning that the king was rejected by the Lord and that the kingdom should come to an end at once.

**VI.** Topic: The Courage of Faith. Daniel dared to ignore the decree not to pray to Jehovah even though it meant he would be thrown into the lions' den. His strong faith assured him that any outcome would be preferable to ceasing to pray.

**VII.** Topic: Historic Significance of the Return. At the end of a period of seventy years, which Jeremiah had prophesied would be the length of the captivity, the Lord influenced Cyrus, king of Persia, to permit those Jews who would to return to Jerusalem. He returned all the gold and silver vessels which had been carried away from the temple and urged the Jews everywhere to assist those who undertook to return.

**VIII.** Topic: Builders of God's House. In the seventh month the returned Jews set up the altar of burnt-offerings on the old temple site and offered sacrifices. In the second year the foundations of the temple were laid. The building was completed in eighteen years, B. C. 516.

**X. Topic:** Cooperation in Religious Work. About fourteen years after Ezra returned to Jerusalem, Nehemiah returned and assumed command of the rebuilding of

**XII.** Topic: Preparing the Way of the Lord. Malachi rebukes the sins of the restoration priests and people and prophesies the first and second coming of Christ.

### TABULAR VIEW

NO.	SUBJECTS	GOLDEN TEXTS	PRACTICAL TRUTHS	OUTLINES
I.	The Story of Ezekiel. Ezek. 1: 1-3: 2: 1 to 3: 27; 8: 1-4: 11: 22-25: 24: 15-24: 30: 30-33.	As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live. Ezek. 33: 11.	The true prophet is not guided in his ministry by the way the people receive him.	I. Ezekiel's vision and call. II. Ezekiel's third vision. III. Vision of glory departing from Jerusalem. IV. Ezekiel a sign to his people. V. Hearers but not doers.
II.	Ezekiel Teaches Personal Responsibility. Ezek. 18: 1-32: 33: 1-20.	So then every one of us shall give account of himself to God. Rom. 14: 12.	Neither innocence nor guilt can be bound by one upon another.	I. Freedom from the sins of others. II. Freedom from one's own sins. III. A watchman's responsibility. IV. God's willingness to forgive sins.
III.	Ezekiel's Vision of Hope. Ezek. 47: 1-12.	Of the increase of his government and peace there shall be no end. Isa. 9: 7.	God's kingdom of grace has an inherent power to grow and to heal.	I. Salvation as a river. II. The increase of the river. III. The healing power of the river.
IV.	The Story of Daniel. Dan. 1: 1-21: 2: 13-19: 4: 19: 7: 28: 8: 15-18: 9: 20-23: 10: 1-19: 12: 9.	They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever. Dan. 12: 3.	A strong man girded by prayer is invincible.	I. The personal history of Daniel. II. The secret of Daniel's wisdom.
V.	Belshazzar's Feast (Temperance Lesson). Dan. 5: 1-31.	Be not drunk with wine wherein is excess. Eph. 5: 18.	Dissipation and prosperity do not go together.	I. Belshazzar's impious feast. II. The writing on the wall. III. Belshazzar reprieved. IV. The writing interpreted. V. The writing fulfilled.
VI.	Daniel Among the Lions. Dan. 6: 1-28.	The angel of the Lord encampeth round about them that fear him, and delivereth them. Psalm 34: 7.	The best and the wisest persons sometimes fall into deep trouble.	I. Daniel's position. II. A wicked plot devised. III. Daniel's steadfastness. IV. Daniel's deliverance from the lions. V. Daniel's decree.
VII.	The return from Captivity. Jer. 29: 10-14: Ezra 1: 1-11: Psa. 126: 1-6.	The Lord hath done great things for us; whereof we are glad. Psa. 126: 3.	God's mercy provides redemption for souls in bondage.	I. Jeremiah prophesies the return from Babylon. II. Cyrus' decree. III. Preparation for the return to Jerusalem. IV. A psalm of deliverance.
VIII.	Rebuilding the Temple. Ezra 8: 1 to 6: 22: Psa. 84: 1-12.	I was glad when they said unto me, Let us go into the house of the Lord. Psa. 122: 1.	Building the house of God in the soul is man's most important work.	I. The worship of God restored. II. The foundation of the temple laid. III. The rebuilding hindered. IV. The work resumed. V. The temple completed. VI. The blessedness of God's house.
IX.	Ezra's Return to Jerusalem. Ezra 7: 1 to 8: 36.	The hand of our God is upon all them for good that seek him. Ezra 8: 22.	A spirit-led life grows out of a life of prayer.	I. Ezra determines to go to Jerusalem. II. Fasting and praying for protection. III. Gifts of gold and silver.
X.	Nehemiah Rebuilding the Wall of Jerusalem. Neh. 2: 1 to 7: 4.	The people had a mind to work. Neh. 4: 6.	Organization with zeal can do what zeal can not do alone.	I. Nehemiah goes to Jerusalem. II. The people encouraged to build the city wall. III. Opposition by enemies. IV. An economic reform. V. Continued opposition and the completion of the wall.
XI.	Teaching the Law of God. Neh. 8: 1-18.	The entrance of thy words giveth light. Psa. 119: 130.	The word can not be expounded by those who do not know it.	I. The congregation assembled. II. The law read and explained. III. A day of rejoicing. IV. The Feast of Tabernacles restored.
XII.	Malachi Foretells a New Day. Mal. 1: 1 to 4: 6.	Behold, I will send my messenger, and he shall prepare the way before me. Mal. 3: 1.	The way of the Lord is prepared when all sin is re-nounced and faith is exercised to ward God.	I. God's love for Israel. II. The sins of the priests. III. The sins of the people. IV. The day of the Lord.

## Lesson Illustration

The Lord is said to have brought the Israelites out of Egypt on eagles' wings. Eagles when removing their young ones have a posture different from that of other fowl. They carry their prey in their talons, but their young on their backs, so interposing their whole bodies between them and harm. The old eagle's body is the young eagle's shield and must be shot through before harm can come to the young eagle. God in saving the Jews put himself between them and danger. Surely the God who was so loving under law will be gracious under the gospel. Our souls are better secured, not only resting on his wings but in his body—"your life is hid with Christ in God."

J. H. W.

## One Missionary Minute

"I can not put his presence by, I meet him everywhere;  
I meet him in the country town, the busy market square;  
The mansion and the tenement proclaim his presence there.  
Upon the funneled ships at sea he sets his shining feet;  
The distant ends of empire not in vain his name repeat;  
And, like the presence of a rose, he makes the whole world sweet.  
He comes to break the barriers down, raised up by barren creeds;  
Across the globe from zone to zone, like sunlight he proceeds;  
He comes to give the world's starved heart, the perfect love it needs,  
The Christ whose friends oft played him false, whom dogmas have belied;  
Still speaking to the hearts of men, though shamed and crucified;  
The Master of the centuries, who will not be denied!"

C. T. B.

## Sidelight from Science

### CRIMINAL INTELLIGENCE

This is the title of a book by Dr. Carl Murchinson. We hear so much of crime and of criminals. The worst of them are defended before our courts as insane, diseased, or deficient. It seems timely that some one should apply well-known tests to determine the level of intelligence of the inmates of our prisons. Dr. Murchinson examined 6,000 prisoners confined in several states and has compared their responses with those coming from the general population. Some of his conclusions follow. The army mental scores and the criminal norms are equally representative of the non-criminal and criminal populations respectively. Criminals are not less intelligent, but slightly superior to the general population. Hardened criminals score higher than first offenders. There seems to be no different criminal mental type. The criminal population are less literate than the general population, but not below them in intelligence. Insanity defenses for crime are often only excuses.

Evidently the cause for criminality does not lie in low mentality, but in the lack of moral restraint.

J. M.

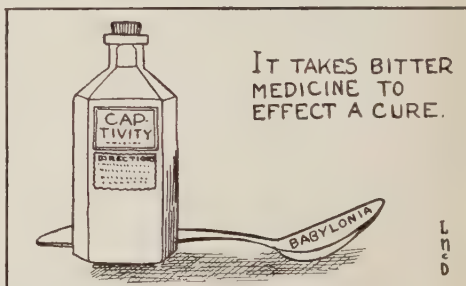
## Practical Applications

**Rebellion.** Israel in rebellion found it hard to kick against the goads. The nation had been chosen for the special purpose of carrying across the centuries God's life-line for a sinking human race. They were not to get away from that task easily. Paul encountered the same experience when he was blindly running away from God's purpose to make him an apostle to carry the gospel to the Gentiles. So it always is with every one. None of us will easily miss God's purpose for us in life or easily lose our souls. If we do miss the way it will be through rebelling against his will, ignoring the providences which through our way as they thronged Israel's, and resisting the goads which would urge us along the right way.

**Love.** Through all of Israel's experiences of rebellion, God still loved his people. How tenderly he cared for them during the seventy years of their captivity. God was chastening them for their idolatry in that long, dark period; but he sent to them for their comfort and instruction such men as Ezekiel, Daniel, Ezra, Nehemiah, and Malachi. What would have become of the captive Jews if there had been no such leaders? No people was ever favored with better or nobler leaders in any crisis. God's chastisements are not a sign that he has forsaken any people or person. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." It probably would be much easier for God to let his children go when they fail to walk in the light than to subject them to the chastisements and disciplines necessary to make them the best children. It was his love that caused him to do the hard thing of sending his Son to earth for us; it is his love which causes him to continue patiently to reprove, correct, and punish by whatever means he decides best.

**The better future.** The approaching restoration and the more remote glorious day of the Lord were always held before the captives to encourage them. God's chastisements always end well for the submissive. "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness."

## The Lesson Picture



The cure for careless living is often bitter—as to both body and soul.



## The Senior and Adult Classes

**INTRODUCTION.**—Discuss the crucial character of the exile in Hebrew history. This apparent catastrophe needs an explanation, and the prophets give the explanation. They have been called the first historians to get beneath the mere record of events and give the underlying causes, thus producing a philosophy of history.

**THEME.**—God's Providence in the Exile and the Restoration.

**I. GOD'S PROVIDENCE IN THE EXILE.**—The prophets depict Israel's entire career as displaying the justice and love of God in training and disciplining his people. The exile was no exception. They teach that it was a punishment for sin, especially for idolatry. The exile cured the Jews of idolatry. Discuss the Judaism of the time of Christ and of today in this respect. How was this important as a preparation for Christ?

**II. GOD'S PROVIDENCE IN THE RESTORATION.**—The prophets had predicted that Israel was to be disciplined, purified, and a remnant restored. This was necessary if God's great plan of preparing a people for the message of his Son was to be carried out. How could Christ have come to a people scattered far and wide? Discuss the providence of God in the edict of Cyrus. Josephus says that prophecies concerning Cyrus made by Isaiah, especially Isa. 44: 28 and 45: 1, "were brought before Cyrus and won for Israel his favor." This may be true. Consider the hand of God in the decree of Darius (Ezra 6) and in the decision of Artaxerxes to send Ezra, and afterward Nehemiah, to Jerusalem. B. L. O.

## The Intermediate Class

**TOPIC.**—Some Great Men of the Period.

**AIM.**—To review the chief facts concerning some of the men studied during the quarter.

**APPROACH.**—Ask members of the class which man that they have studied about this quarter was the greatest in their opinion, and why. Also which is the most interesting character.

**LESSON.**—Make a list on a blackboard or poster of the chief characters as follows: Ezekiel, Daniel, Ezra, Nehemiah, Malachi. To these may be added, if desired, Cyrus, Zerubbabel, Haggai, and Zechariah. Ask concerning each of these, Did he live during or after the exile? Was he a prophet, ruler, or teacher? For what especially is he remembered? In the case of the prophets, consider the chief messages given by them, insofar as they have been studied. Finally, review in order the chief events of the restoration, namely, the decree of Cyrus, the return under Zerubbabel, rebuilding the temple, the return under Ezra, the journey of Nehemiah, rebuilding the walls, and teaching the law.

**TRUTH.**—God, through prophets and other leaders, guided his people during the most critical period in their history.

**APPLICATION.**—We have the Bible as a guide, and also ministers of the gospel who can help us. B. L. O.

## The Junior Class

**TOPIC.**—Stories Retold.

**AIM.**—To see the working out of God's plans.

**APPROACH.**—When a building is being constructed a scaffolding must be built about it. This is unattractive, and obscures the view. When the work is completed, and the scaffolding and refuse removed, the beauty and strength of the building appear.

**LESSON.**—The great plan of God is working out all through history. We may not always see it clearly, but it can be traced. Note how God prepares men as he needs them. Call attention to the various men in the quarter's study, and note that as crises bring out leaders, so the development of the plan of redemption brings out men. A review should show the hand of God at work. It should assist, by interesting repetition, in fastening truth in the mind. Teachers can interest juniors by preparing questions on slips of paper. Have pupils draw these, and answer if they can. Questions not answered are passed along. The one who answers keeps the slip. Then see who has the most slips at the close.

**TRUTH.**—God's hand may be hidden at times, but it can be traced in all history.

**APPLICATION.**—If we will let God have his way in our hearts, he will find us a place of usefulness in his plan. W. A. H.

## The Primary Class

**TOPIC.**—Review.

**AIM.**—To see how much the children have learned this quarter.

**PREPARATION.**—On sheets of paper six by eighteen inches print the names, Ezekiel, Daniel, Ezra, Nehemiah, Malachi. Each name should be on a separate sheet. Give one paper to each of five pupils.

**LESSON.**—In your introduction to the review work, tell how we have been studying these men who lived a long, long time ago and we learn what interesting things happened to them and how God helped each one. Have the pupil holding the Ezekiel paper present it. Ask the class what God did for Ezekiel. Suggest and ask such easy-to-answer questions that they will tell you that God helped Ezekiel not to be afraid of the people but to tell them they were doing wrong. God helped Daniel to do right when he was a boy. Then he helped him to stand true and protected him from the lions. God helped Ezra to bring a great crowd of people across the desert to a ruined city. God protected them on the journey. God helped Nehemiah to stir up the people to build the walls of Jerusalem and protected him from the enemy while he was at it. Write the facts on the papers as they are given while papers are fastened on the wall. Now, if God helped these people, can't he help little boys and girls today? He is glad to do so and you have only to ask him. He heard Ezra's prayers, but he hears boys and girls too.

**TRUTH.**—Our God is an ever-present help.

**APPLICATION.**—We will let God help us every day. F. B. L.



Because Jesus looked upon all men as brothers without distinction as to race, color, or any other condition, he gave himself as freely to the poor as to the rich. He came to bless all mankind.

# THE BIBLE AND THE SOCIAL ORDER

---

Social betterment is not the gospel. It is not even its first and principal result. The gospel is something more fundamental. It is radical in the sense that it goes down to the very roots of the social order. Instead of trying to reach the individual through the masses, it works with the individual first and then on up to the masses. It goes with its corrective measures first to the single source of the great stream.

Jesus did not try to supplant worn-out Judaism at once by a sudden substitution of an elaborate religious system which he had perfected. He converted a few persons and sent them out to live and to teach. He knew what the final result would be. He did not rid the world of slavery at one stroke. He started the leaven of individual freedom and equality to working in individual men's hearts. When he did that, it marked the beginning of the end of human slavery. He did not then and there mobilize the world's wealth to provide hospitals and asylums for all suffering people. He showed us our duty to be merciful, sympathetic, and helpful toward the needy by healing all who could reach him. He knew that every individual becoming imbued with his spirit would similarly desire to help others.

So Jesus taught by his life and by his precepts that the way to begin the correction of social disorder is by saving and correcting the individual. The emphasis must ever be placed here. Jesus came to seek and to save lost individual men. The salvation of society will follow.

Yet the Bible in its teachings attacks the evils of society with clearness and vigor and offers the only satisfactory solution of these perplexities the world has ever had. One writer has said there is so much in the Bible which applies to the affairs of group life that it furnishes more material for sociology than it does for theology.

If men would only apply the high ideals of the Bible to home life, government, commerce, manufacturing, labor, capital, amusements, international questions, and personal habits so far as they affect others, class distinctions would fade and the vast chasms that divide men as to opportunity and privilege in our present order would disappear.

It is to stimulate a study of these Bible principles and their possible application to human society that the lessons of this quarter have been arranged. Every born-again person longs for the day when love and righteousness will dominate society. All such persons will joyfully follow these lessons and will contribute as much as they can to the dissemination of the knowledge which is society's only hope of salvation.

In presenting the social teachings of the Bible, the quarter's lessons naturally present first the fundamental truth that all human beings are brothers and are therefore in debt to love and serve one another. Dignifying the group, dignifies the individual, and puts each one on guard to keep himself at his best on account of his relation to the whole group. The law of man's being is that he must work, not only for his livelihood but for his happiness. There is no place in God's economy for idlers. The play instinct is recognized. The modern commercialization of this human trait has led to evils that must not be ignored by Christians. The Bible plan must be studied and applied.

Besides these teachings and others relating to relationships which are close by in the home, local government, and industry, the lessons touch on matters which are farther away, as international friendship and our debt to backward nations and races. These lessons on applied Christianity should call out our most earnest study and faithful teaching.



## LESSON I

Home Readings for week, Monday, September 30, to Saturday, October 5.

M. Love to God and man. Mark 12:28-34.

T. Making faith valid. James 2:14-17.

W. Christian social-mindedness. Phil. 2:1-11.

T. Spiritualizing relations. Col. 3:12 to 4:1.

F. Cooperating with God. Neh. 4:15-23.

S. Social obligation rejected. Matt. 19:16-22.

**Recognizing Our Debt to Others.**—Neh. 4:15-23; Mark 12:28-34; Rom. 15:1-7; Phil. 2:1-8; Col. 3:12; 4:1; James 2:14-17.

Printed Portion: Mark 12:28-34; James 2:14-17. Devotional Reading: Psalm 40:5-10.

(Memory Verses, James 2:15, 16)

Mark 12:28-34

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Is'ra-el; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the

soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

James 2:14-17

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or a sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

**Golden Text.**—Look not every man on his own things, but every man also on the things of others. Phil. 2:4.

**Practical Truth.**—No man liveth unto himself. Topic.—Fulfilling our obligations to others.

**Outline.**—I. The cooperation we owe to fellow workers. II. The love we owe our neighbor. III. The strength we owe the weak. IV. The sympathy we owe the distressed. V. The kindness and justice we owe to servants. VI. The help we owe the destitute.

**INTRODUCTION.**—1. **Some examples.** The third quarter's lessons gave some magnificent examples of recognizing our debt to others. Ezekiel, the "prophet pastor"; Daniel, the heroic example; Ezra, the teacher; Nehemiah, the reconstructor; and Malachi, the reformer, can each be used.

2. **Some principles.** Primarily and ultimately all our obligations are to God. Obligation is dependent on and measured by relationship. The first morally responsible being created had no relationships or obligations, save toward his Maker. When God created a second such being he established relationships and obligations between the two. Men may justly hold us responsible for our obligations to them, but their rights are founded upon a divine law for which we are answerable to God. That is why David said, "Against thee, thee only, have I sinned and done this evil in thy sight." That is why we can not wrong a human being or any of God's creatures without answering to him for it. Hence we must ultimately go to God for approval, reward, forgiveness, or punishment.

3. **Some obligations to the present.** Our most important relationship and our highest obligations are directly to God, but he deals with us and we with him largely through our fellow men. We may discharge these obligations to the present generation, man to man; but God holds us responsible, through himself, to many human beings that we have never seen. Here is the philosophy of obligation to foreign missions. Perhaps a man does us a favor which we can not repay to him; but he says, "Pass it on to some one else in need." Now our obligation be-

comes an obligation to the first person we meet that needs a kindness. All society is knit together with these obligations.

4. **Some obligations to the future.** One has said, "Each generation stands on the shoulders of the one gone before." Every author and historian owes much to previous authors and historians. We are the beneficiaries of the civilization and the inventive genius of previous generations. Our national freedom and greatness we owe to statesmen, soldiers, and voters long in their graves. We can not repay them, but we can "serve the present age" and pass on to future generations what the past has given us—plus our own contributions.

H. L. C.

**COMMENTARY.**—I. **THE COOPERATION WE OWE FELLOW WORKERS** (Neh. 4:15-23). Cooperation is beautifully illustrated in the manner in which the wall around Jerusalem was rebuilt by Nehemiah. The surrounding tribes threatened to attack the builders with armies in order to stop the building. But the work continued, half of the people laboring while the other half held the weapons of war ready to repulse any sudden attack. These shifts changed but always half worked while half stood armed for defense. Those living outside the city lodged in the city at night to be instantly ready to defend the city.

II. **THE LOVE WE OWE OUR NEIGHBOR** (Mark 12:28-34). 28. **one of the scribes**—Matthew (22:35) speaks of him as a lawyer, or a teacher of the law. **answered them well**—The scribe had heard the preceding discussions and observed Christ's familiarity with the law and his ability in meeting the attacks of his opposers. **asked him**—The question was intended to obtain Christ's judgment with reference to the importance of various duties enjoined by the law of Moses. **first commandment of all**—The Jews were divided in their opin-

ions as to the relative importance of the different parts of the law.

**29. hear, O Israel, etc.**—This was the preface to the law (Deut. 6:4). It declares the unity of God. The devout Jew down to the present time recites this verse twice each day. **30. thou shalt love the Lord thy God**—Love centers in a person, not a thing or fact. Our love to God must not only be supreme, but we should love him with all the heart. **all thy soul**—The life must center in him. There must be love to the degree that the life would be laid down for him if need be. **all thy mind**—It is to be an intelligent love. **all thy strength**—This implies action and energy of heart, mind, and soul to the utmost extent.

**31. the second**—This is the sum of the second table of the law. **love thy neighbor as thyself**—This is quoted from Lev. 19:18. It has its counterpart in the words of our Lord spoken in the Sermon on the Mount, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). **32. thou hast said the truth**—The scribe recognized the deep insight which Jesus had into the law and its underlying principles.

**33. more than all whole burnt offerings and sacrifices**—"The scribe gathers up in his reply some of the great utterances of the prophets which prove the superiority of love to God and man over all mere ceremonial observances (1 Sam. 15:22; Psa. 51; Hos. 6:6; Micah 6:6-8)." **34. answered discreetly**—With understanding and candor. **not far from the kingdom**—His intellect was convinced and he had a measure, at least, of sympathy for Jesus.

**III. THE STRENGTH WE OWE TO THE WEAK** (Rom. 15:1-7). Christ set the example of not seeking to please himself but to benefit the needy. Any strength we have should be used to help the weak to bear their infirmities. We must have the same spirit of consolation and comfort toward others that Christ had toward all men.

**IV. THE SYMPATHY WE OWE THE DISTRESSED** (Phil. 2:1-8). The Christian, like his Lord, should rejoice in lowly service. Real Christians esteem others better than themselves. They will therefore humbly and gladly give any consolation, comfort, love, and fellowship which it is possible for them to give. A Christian should actually study to see how he can help the distressed. One who possesses the mind of Christ will naturally do as Jesus would toward those who are in distress.

**V. THE KINDNESS AND JUSTICE WE OWE TO SERVANTS** (Col. 3:14; 4:1). Love is the bond of perfection. Those who possess this quality will treat servants with kindness and justice in the matter of wages, hours, and reasonable work burdens.

**VI. THE HELP WE OWE THE DESTITUTE** (James 2:14-17). **14. he hath faith, and have not works**—Professing to believe and follow Jesus but neglecting to do the works of mercy which he would do. **15. naked and destitute**—Insufficiently clothed and fed. **16. warmed and filled . . . give them** **not those things that are needful**—Ex-

pressing sympathy but doing nothing to relieve the needy. **what doth it profit**—An empty profession of faith in Christ is meaningless when we neglect to do Jesus' works. **17. faith . . . is dead, being alone**—Faith and works are complements of each other; either one alone can not constitute one a Christian.

**PLAIN TEACHINGS.**—The great things accomplished in life are usually not what one can do alone but what one can assist others in doing. One who can not cooperate pleasantly with others is doomed to small results in one's own life. The highly organized forces of progress in our day demand even more cooperation than was necessary in Nehemiah's day. The church, school, and family are splendid fields for developing the technique of cooperation. So long as the human heart is selfish the need of cultivating love toward others will remain a challenge to those wishing for improved social conditions. Strength in courage, in hope, or in body is a stewardship given for which an accounting must be made. Sympathy is a heavenly quality and must be dispensed in order to be deserved. A man's character may be judged somewhat by his attitude toward his servants. Even good intentions will soon die unless given expression.

### QUESTIONS

1. Why was close cooperation necessary on the part of Nehemiah and his fellow laborers? Neh. 4:15.
2. What measures were taken that the workers might be helpful one to another? Neh. 4:18, 22.
3. What two classes of people did Paul find among the early Christians? Rom. 15:1.
4. What duty did he impose upon the strong, and what did he warn them against? Rom. 15:1.
5. In what way is the example of Christ cited as a pattern for disposition and conduct? Rom. 15:3; Phil. 2:4, 5.
6. With what group of questioners was Jesus reasoning when the scribe drew near? Mark 12:13, 18.
7. In what fourfold way does Jesus require us to love God?
8. In what way is the second commandment like the first?
9. Can you give some instances of social injustice that can be traced to the breaking of the second commandment?
10. What evils would be banished if the Golden Rule were fully practised?
11. What impression did the wisdom of Jesus' reply make upon the scribe?
12. How were the people to whom James wrote excusing their neglect by a pretended faith?
13. How does the psalmist teach us that we may lend to the Lord? Psa. 41:1.

### DISCUSSION TOPICS

1. The skill of Jesus in asking and answering questions.
2. "The white man's burden."
3. Social welfare work.
4. Faith working by love. W. W. L.

## Lesson Illustration

A spelling contest was held in a school and the prize for the victor was a beautiful Bible. The contestants were reduced to two—Lizzie, the daughter of a hard-working widow, and Susie, the daughter of a rich farmer. The sympathy of the school was with the poor girl. Susie misspelled a word and Lizzie won the prize. On the way home mother said, "Susie, could you not have spelled that word?" "Yes, mother." "Then why did you not do it?" Susie replied, "Lizzie is a poor girl and does not get many presents. She worked so hard for the Bible I thought I would let her have it." "What made you do that, Susie?" "My Sunday-school lesson which said, 'In honor preferring one another.' So I thought I would try it and I am glad I did." In a few days Susie received a birthday present of a Bible and on the fly-leaf were the words, "In honor preferring one another." There is always in every neighborhood good opportunity to put into practice Susie's spirit.

J. H. W.

## One Missionary Minute

A cowboy, who is also a home mission worker in Arizona, spends much of his time in giving out copies of Mark's gospel. When asked why, he tells the following story: "When a young man I went to San Francisco and spent much money in rough revelry. One morning after a night of dissipation I slept late. When I awoke I saw a little book on the table near my bed; it was the Gospel of Mark. In a fit of anger I threw it on the floor. I did the same thing the second morning. The third morning I took it to a near-by park and spent most of the day reading it. I heard the Son of God say to a leper, 'Be thou clean.' I heard him say to a paralytic, 'Thy sins be forgiven thee.' I heard him say, 'Couldst thou not watch with me one hour?' I saw him die. It broke my heart and led to my conversion. I am a new man in Christ Jesus. This is my reason for giving the Gospel of Mark to every one who will accept."

C. T. B.

## Sidelight from Science

I SHALL NOT PASS AGAIN THIS WAY

The bread that bringeth strength I want to give,  
The water pure that bids the thirsty live;  
I want to help the fainting day by day—  
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,  
The faith to conquer crowding doubt and fears;  
Beauty for ashes may I give away—  
I'm sure I shall not pass again this way.

I want to give good measure, running o'er,  
And into angry hearts I want to pour  
The answer soft that turneth wrath away—  
I'm sure I shall not pass again this way.

I want to give to others hope and faith;  
I want to do all that the Master saith;  
I want to do aright from day to day—  
I'm sure I shall not pass again this way.

—Selected.

J. M.

## Practical Applications

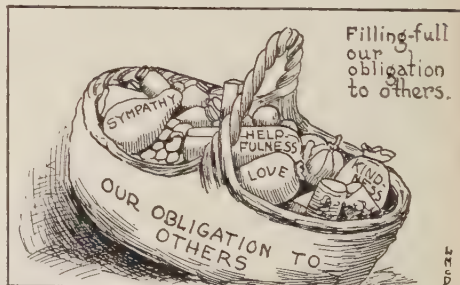
**The love obligation.** The first commandment of the law and the only commandment of the gospel is love. It is absolutely essential to the social order. If we do not owe it to men, we do to God; and he requires payment through others. To love, every man is "neighbor." Nihilism says, "I will never be satisfied until you have as little as I have," but Christianity says, "I will never be satisfied until you have as much as I have." God will accept no substitute for love, however much that substitute may cost us.

**Recognizing the debt.** A debt is an obligation incurred through benefits received. Every power of our being, every pleasant and profitable thing in creation, every revelation of truth is a gift of God's love; and the residue is poured out to us through the gift of his Son. A mother's kiss, a father's care, the schools, the churches, and the lives that join ours are the gifts of human love. These constitute our obligation to pay the debt of love with love, the legal tender. Our recognition of this should read, "For value received, I promise to pay." With man we pay penny for penny, but with God we receive in millions and pay in postage stamps; and the rest we are to pay to those who do not love us.

**Partial payment.** Finite love can never balance infinite. Salvation is all of grace, and the best we can do will never pay interest on the obligation. But it is a recognition of the debt which is fully acceptable to our great Creditor. Since God needs nothing we can render, save love and worship, further payments must be made through our fellow men. Our faith in these things is a "faith which worketh by love." Believing and admitting the obligation must materialize in clothing for the naked and food for the hungry before we get any credits in heaven. If this obligation includes even man's physical needs, how much more must our love minister to his spiritual and eternal welfare!

H. L. C.

## The Lesson Picture



When a basket of the necessities of life is taken to some one in need, the needy one gets more from it than the material things it contains. The spirit gets sympathy and love while the body gets food. The spirit's needs are as important as the body's.



## The Senior and Adult Classes

**INTRODUCTION.**—Our lesson brings before us a very broad and important subject—the whole question of our duties to others. This lesson may be regarded as an introduction to the lessons of the quarter, which exhibit our duties in various relations in life.

**THEME.**—Fulfilling Our Obligation to Others.

I. THE OBLIGATION WE OWE.—“As we have therefore opportunity, let us do good unto all men” (Gal. 6:10). This involves justice to one another in every relation in life. It means to lend a helping hand in time of need. This involves our support of those organizations which are relieving distress. It means a concern for the souls of men, and an earnest endeavor to bring about their salvation, even in distant lands. The fact that others are of different race or color should make no difference in our desire to help.

II. THE MOTIVES THAT SHOULD ACTUATE US.

1. Gratitude. The blessings we enjoy have been made possible by the labors of other men, and by Jesus Christ. Gratitude for our heritage should impel us to bring the same blessings to others who are less fortunate.
2. Good-will. Every man owes good-will to every other. He who has good-will toward his neighbor will never knowingly injure the interests of another.
3. Love. This is man's highest motive. It causes us to make sacrifices, and even to give our lives in service for others. Only those who truly love God have the highest type of love for others.

B. L. O.

## The Intermediate Class

**TOPIC.**—What Do We Owe to Others?

**AIM.**—To explain how one may fulfill Christ's injunction to love his neighbor as himself.

**APPROACH.**—Ask the class if they think some laws are more important than others. Recount the story of the scribe, with his question as to which is the first commandment, and Christ's answer.

**LESSON.**—1. He who loves his neighbor as himself will never harm his neighbor. He will never kill him, or steal from him, or lie about him. He will not injure his reputation or cause him trouble. 2. On the other hand, he will protect his neighbor's interests. If he sees some cattle getting into his neighbor's cornfield, he will drive them out, although it does take a little of his own time. He will be glad to have others succeed. Have you ever done anything to help your neighbor? 3. If we love those about us, we will desire to make them better. We will delight to see them saved and living Christian lives. We will pray for them and try to win them to Jesus.

**TRUTH.**—By living noble Christian lives we can help to make the neighborhood and the world better.

**APPLICATION.**—We should first give our hearts to Jesus, and that will make it easy for us to love and help others.

B. L. O.

## The Junior Class

**TOPIC.**—Helping One Another.

**AIM.**—To see that helping others is the best way to help ourselves.

**APPROACH.**—Two wings are required to fly. One alone would be useless; both working together make flight possible.

**LESSON.**—Whoever hinders another or refuses to help, thereby harms and hinders himself. An old fable tells of a serpent which attempted to gnaw a file in two. Under its mouth a pile of chips kept growing, and the serpent congratulated itself that the file would soon be severed. But it discovered that they were chips broken from its own teeth. Envy, hatred, evil-speaking, all injure the one from whom they come far more than the one toward whom they are directed. Each of Nehemiah's helpers was helping build a wall to protect his neighbors, but it would also seem to protect the builders.

**TRUTH.**—The stagnant pool becomes stale and bitter. The flowing fountain keeps pure and sweet.

**APPLICATION.**—The life that forgets self and helps others, finds the most in life for itself.

W. A. H.

## The Primary Class

**TOPIC.**—Helping One Another.

**AIM.**—To teach the children the idea of being helpful to one another.

**PREPARATION.**—Use a sheet of pasteboard at least twelve by twelve inches. Have with you a box of small blocks. These are the bricks or stones used to build the wall around Jerusalem. From heavy paper make a few paper dolls, about two and a half inches tall, wearing tunics of moderate length. Color with bright crayons. In one hand of each doll should be placed a spear or sword. The spears can be made of matches. Tiny inch-long swords may be cut from cardboard. Paste the sword or spear to the hand of the paper doll.

**LESSON.**—Once a long time ago some soldiers came and captured Jerusalem. They burned up the houses and stores and took away the people and even knocked down the stone wall around the city. Later, some of the people who had been taken away, came back. They decided to build up the walls again. So they began to clean up the rubbish and get ready to build a wall. Then their enemies began to bother them. They would take their swords and spears and fight the people who were trying to work. So the workmen made a plan. They took their own swords and spears, and when the enemies came they were ready to defend themselves. And whenever they were attacked in one place, the rest of the workmen would run in and help their friends drive off the enemy. In this way they helped one another and managed to get the wall built. Use the blocks to build a wall on one side of the pasteboard and place the workmen inside the wall.

**TRUTH.**—Christian people are helpful.

**APPLICATION.**—Children can find many ways of helping.

F. B. L.

## LESSON II

Home Readings for week, Monday, October 7, to Saturday, October 12.

M. Adventurous religion. Dan. 1: 8-13.

T. Courage rewarded. Dan. 1: 14-21.

W. Why self-control? 1 Cor. 9: 19-27.

T. Seeking the good of others. 1 Cor. 10: 23-33.

F. Consecration of all powers. 1 Cor. 6: 12-20.

S. Self-denial for others. Rom. 14: 13-23.

**Keeping Fit for the Sake of Others (Temperance Lesson).—Dan. 1: 8-20; 1 Cor. 9: 19-27; 1 Tim. 4: 7-12; 2 Tim. 2: 1-5.**

**Printed Portion: Daniel 1: 8-20. Devotional Reading: Psalm 66: 1-4, 16-20.**

(Memory Verses, Dan. 1: 12, 13)

8 But Dan'iel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Dan'iel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dan'iel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Dan'iel to Mel'zar, whom the prince of the eunuchs had set over Dan'iel, Han-a-ni'ah, Mi'sha-el, and Az-a-ri'ah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Mel'zar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Dan'iel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Neb-u-chad-nez'zar.

19 And the king communed with them; and among them all was found none like Dan'iel, Han-a-ni'ah, Mi'sha-el, and Az-a-ri'ah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

**Golden Text.**—Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 6: 19, 20.

**Practical Truth.**—To keep fit in body, mind, and soul requires the sacrifice of many pleasant things.

**Topic.**—Temperance Essential to the Highest Usefulness.

**Outline.**—I. Self-denial for the sake of health. II. Self-denial for the gospel's sake. III. Self-denial for example's sake. IV. Self-denial for endurance's sake.

**INTRODUCTION.**—Following the three lessons on Daniel in the third quarter, our attention is again directed to the most significant incident in the life of Daniel as a youth in order to stress the principle of self-control. In thinking of the social teachings of the Bible there is the ever-present danger of a misplaced emphasis. Because the gospel has a regenerating and transforming power it has valuable by-products. These by-products compose the social gospel; but they are the result of the dynamic gospel, not its cause.

1. **Self-control.** The saving power of Christ in any life means a mastered life. Daniel and his companions were so mastered by their religious training and life that they could not surrender their convictions. Martin Luther could not submit to a compromise of his faith at the Diet of Worms because he had been mastered by Christ. Because Paul had been mastered by Christ he kept his body under restraint lest he become a castaway.

2. **Stewardship.** The highest expression of life is personality. Personality is what one is. Because we have personality we have influence. "No man liveth to himself." The human beings

who are minus influence are infants or the mentally irresponsible. Hence life is a stewardship. The unrestrained life is the dangerous life. The disciplined life is the constructive life. The constructive life is the life that, mastered and controlled by Christ, lives for others and so glorifies God.

3. **Temperance.** By refusing to defile themselves with the king's meat, Daniel and his companions not only kept themselves pure, but blessed all the generations which have followed. Modern science has discovered that every word spoken and every sound produced is recorded on the sensitive ether about us. The more words and sounds are intensified when produced the farther they reach. Temperance in words, in conduct, in life, intensify the life and project its influence immeasurably. G. W. G.

**COMMENTARY.**—I. SELF-DENIAL FOR THE SAKE OF HEALTH (Dan. 1: 8-20). 8. **purposed in his heart**—Literally, "laid it on his heart." Underneath his purpose was a strong desire to keep a clear conscience in spite of his heathen surroundings. **would not defile himself with . . . the king's meat, nor . . . wine**—Daniel had been instructed in the law of God. The law of Moses forbade the eating of certain kinds of animals, and prescribed the manner of killing the animals which were to be eaten. "The king's dainties" would not furnish them better nourishment than their chosen food, and they might be injurious to them; and as for the wine, they would abstain from it utterly, for their principles would not admit of their using it. **the prince of the eunuchs**—Ashpenaz (v. 3). Servants of this kind were employed by many oriental courts and sometimes became very influ-

ential with the monarchs whom they served.

**9. into favour and tender love**—The Revised Version, "To find kindness and compassion," is more exact. Ashpenaz became favorable to Daniel as soon as the latter made his request. **10. I fear my lord the king**—Oriental monarchs were despots, and had the power of life and death.

**11. Melzar**—"The steward."—R. V. Melzar is not a proper name, but this term denotes the rank of the official who had the particular oversight of Daniel and his companions. **12. prove thy servants**—Daniel and his companions had confidence in the course they desired to take. They believed that if they honored God in keeping his law, he would honor them and give them prosperity. **pulse**—The word means leguminous food, such as beans and peas, but is used here in a wider sense to include vegetable foods in general. **water to drink**—The wisdom, as well as piety, of the Hebrew young men was shown in their purpose to abstain entirely from the use of strong drink. In no sphere of labor do alcoholic beverages help the worker. Alcohol does not enhance mentality, but rather dulls it; it does not increase physical endurance, but diminishes it; it does not add to the wealth of the individual or of the community, but reduces it. Water is the agent which God has provided to quench thirst. **13. let our countenances be looked upon**—The countenance is an excellent indicator of the mental and physical condition.

**14. he consented**—The steward may have been the more ready to grant it since the test was for only ten days; and if the Hebrew youths did not thrive during that time, there remained nearly three years of training, during which any slight disadvantage could be overcome. **15. appeared fairer, and they were fatter in flesh (R. V.)**—It is an evident fact that those who give themselves over to the pleasures of the flesh bear the signs of dissipation upon their countenances.

**17. God gave them knowledge, etc.**—The record plainly declares that God was the source of their advancement. **18. end of the days**—At the end of three years (v. 5). **brought them in**—Not only Daniel, Haniah, Mishael, and Azariah, but all the youths mentioned in verses 3 and 4. **19. the king communed with them**—He found the four total abstainers superior to the others at every point. **before the king**—As his personal attendants. **20. ten times better**—The term "ten times better" means greatly superior.

**II. SELF-DENIAL FOR THE GOSPEL'S SAKE** (1 Cor. 9:19-27). After the manner of men, Paul might have pursued his own independent way, getting what he could out of an honest, clean life and permitting others to do the same. He chose instead to deny himself this freedom and make himself a servant to all, adjusting himself to every class and condition in order to win as many as possible to Christ.

**III. SELF-DENIAL FOR EXAMPLE'S SAKE** (1 Tim. 4:7-12). Paul exhorts Timothy to be

an example to believers so they may see in him the kind of Christian God wants every man to be. Timothy is to do this by keeping his body fit by proper exercises; his mind fit by refusing to waste his intellectual powers on foolish speculations and fables—which would include light, unprofitable reading—and his soul fit by exercising in godliness, both by prayer and by good works and by teaching wholesome doctrine.

**IV. SELF-DENIAL FOR THE SAKE OF ENDURANCE** (2 Tim. 2:1-5). A man striving to win in a contest is not crowned unless he has striven lawfully. Similarly, in order to be a good soldier enduring all the incident hardships, one must separate himself from worldly entanglements in order to be free to follow his Master in all things. The self-indulgent man is not the kind of man who can endure hardness.

**PLAIN TEACHINGS.**—An athlete must be a person of good health and strength, and in every case a course of careful diet and exercise is demanded. What we call luxuries in diet and in the manner of living are always omitted in the interest of greater health and strength. It is generally admitted that the average people in America eat too much for their best good. The Christian ideal cuts across all selfishness; it is impossible for a person to retain his selfish spirit and practise and become a true Christian. The gospel harvest has always grown from a sowing of sacrifice. The importance of one's influence is a sufficient challenge to any person to be always at his best.

### QUESTIONS

1. What high motive prompted Paul to become the servant of all? 1 Cor. 9:19.
2. To what self-denials did Paul submit for the gospel's sake? 1 Cor. 9:20-23.
3. What must the athlete of Paul's day do if he would win success? 1 Cor. 9:25.
4. What must the Christian athlete do to win an incorruptible crown? 1 Cor. 9:27.
5. In what way is godliness profitable for time and eternity? 1 Tim. 4:8.
6. What will interfere with our success as good soldiers of Christ Jesus? 2 Tim. 2:4.
7. What type of young men did the king of Babylon choose for special training? Dan. 1:4.
8. In what way may a firm purpose strengthen us against temptation?
9. In what way did God help Daniel in his critical position? Dan. 1:9.
10. Why were not the king's officers willing to adopt Daniel's proposal?
11. What trial experiment did Daniel suggest?
12. Can you name some things that will injure us, physically, mentally, and morally which we should reject?

### DISCUSSION TOPICS

1. Ancient athletic games.
2. The cigaret evil.
3. The benefits of moderation.
4. Temptations to excess peculiar to the present times.

W. W. L.



## Lesson Illustration

A gentleman talking to some children took out his watch and asked what it was for. "To keep time," they answered. "Suppose it does not keep time, what is it good for?" "Good for nothing," came the reply. He took out a pencil. "What is a pencil for?" "To write with." "Suppose there is no lead in the pencil, what is it good for?" "Good for nothing." He took out a pocket knife. "What is this knife for?" "To cut," said one. "But suppose it has no blades and will not cut, then what is it good for?" In one chorus came the reply, "Good for nothing." "Then a watch, a pencil, or a knife is no good unless it does the thing for which it was made?" "No, sir," they all replied. "Well, children, what is a boy or a girl made for?" They all hesitated. "What is the chief end of man?" A boy who knew his catechism replied, "To glorify God and enjoy him forever." "Now if boys and girls do not do the thing for which they were made, what are they good for?" Without thinking how it would sound they all replied, "Good for nothing." J. H. W.

## One Missionary Minute

The first letters of the inserted names placed in order spell what we all must possess if we wish to obey the golden text.

1. John — was the only medical missionary in the world in 1820. 2. John — was the "Apostle to the Red man." 3. David — opened the interior of Africa to the gospel. 4. Fidelia — a pupil of Mary Lyon became a famous missionary to Persia. 5. William — is called the Father of Modern Missions. 6. — was the first judge of Israel. 7. — was one of the most famous Japanese converts to Christianity. 8. J. H. — was the founder of the China Inland Mission. 9. Melinda — was the first Protestant missionary to Mexico. 10. — was the son of Boaz and father of Jesse. 11. Raymond — was the first martyr missionary to the Mohammedans. C. T. E.

## Sidelight from Science

### SICK LOSSES

Careful surveys show that we spend annually at least \$1,000,000,000 for drugs, doctors' services, interest on hospital endowments, and hospital maintenance. Dr. Dublin, of the Metropolitan Life Insurance Company states that "Sickness costs directly in lost wages, in reduced production, as well as in necessary care a total of \$2,500,000,000 a year. . . . Having due regard for the value of life at each age period, I estimate that the total capital value of the lives which can be saved annually through the application of modern preventive medicine and public health measures is over \$6,000,000,000." Dr. Chapin, of the American Public Health Association, figures that we must add to the above another \$6,000,000,000 for economic losses from those forms of sickness and disease

which must, at present, be considered unpreventable. This totals approximately \$15,000,000,000 annual losses due to sickness, mostly preventable. J. M.

## Practical Applications

"But Daniel purposed in his heart" (v. 8). Daniel was a young man of ideals. These ideals were backed by positive convictions. When an issue was drawn he was not ashamed to take his stand. The youth of today must face the social and moral problems of tomorrow. Within nine years from the time constitutional prohibition was adopted a majority of the voters will be the young men and the young women who were minors when the measure passed. These new voters face the greatest, most highly financed propaganda of misrepresentation directed against prohibition in the history of the world. The slogan of the liquorites is, "Whether the law is good or bad, it can not be enforced." It is an hour of peril. It is also an hour of opportunity, for the call is for the youth of America to "purpose in their hearts" to stand for purity.

The life that wins (v. 17). Columbus bravely put out into an unknown sea and sailed toward the setting sun. Horace Greeley told the youth of his generation to go west. The poet summarized this thought of the past in the words, "Westward the course of empire takes its way." It remained for a young man of clean life, pure blood, clear brain, and calm courage to step into his plane as unassuming as if stepping across the street, start his motor, rise from the ground as gracefully as a bird, and disappear from sight, flying toward the rising sun until, in the dawn of a new day of achievement, he brought his plane to earth in France. This feat was not the fruit of a brain muddled by cigaret poison, a body weakened by dissipation, a will enervated by unrestrained passion. It was the coronation day for clean manhood. It was also the reversal of the current of life. Henceforth the life that wins must be the clean, disciplined life which has its eye set on the rising Sun of righteousness. G. W. G.

## The Lesson Picture



Clear light makes it unnecessary for anybody to stumble over drunkenness into ruin.

## The Senior and Adult Classes

**INTRODUCTION.**—We are in the world for a purpose. That purpose is not merely to live a life of selfish pleasure. Rather, God designed that we should glorify him, and serve our fellow men. Discuss the golden text. If we fulfil this high purpose, it is necessary that we exercise self-control.

**THEME.**—Temperance Essential to the Highest Usefulness.

**I. TEMPERANCE PROMOTES MENTAL EFFICIENCY.**—To be useful, our minds should be alert. Natural gifts vary; but other things being equal, the temperate person will be mentally superior. Intemperance interferes with a young person's preparation for life. Drink and cigarettes make poor students. They also decrease one's efficiency in later life. We do not expect great inventions and unusual achievements to be made by intemperate people. The intemperate person, instead of being useful, often becomes a burden upon society. Discuss Daniel and the three Hebrew children as examples of temperance and mental efficiency; also Lindbergh.

**II. TEMPERANCE PROMOTES PHYSICAL EFFICIENCY.**—Discuss the need of physical fitness in order to the highest usefulness. We have no right to do anything which we know will injure our bodies. Discuss the close and mysterious relation between mind and body; also the effects of drink upon the nervous system and the whole body, with its resultant influence upon the mind. Give illustrations showing one's lessened efficiency through drink. For instance, who wishes to ride on a train with a half-drunken engineer? B. L. O.

## The Intermediate Class

**TOPIC.**—Self-control for the Common Good.

**AIM.**—To explain the duty and value of self-control.

**APPROACH.**—Have you ever known any one who was a slave of habit? Discuss the bondage of drunkards and cigaret fiends and dope addicts.

**LESSON.**—1. It is our duty to control all of our appetites. Daniel and the three Hebrews refused to eat and drink the things the king provided because they knew they were not good for them, and because they felt that it was wrong. Discuss the courage displayed by their refusal. Boys who smoke cigarettes in order to be "smart" are starting toward ruin. Daniel was away from home and had abundant opportunity to be "smart," but he was wise instead. 2. Not only for our own sakes, but also for the sake of parents and others, we should exercise self-control. Many mothers' hearts have been broken by wayward boys and girls. One intemperate person may lead many others astray.

**TRUTH.**—Self-control is necessary if we are to please God and achieve a worthy end in life.

**APPLICATION.**—Be careful not to take the first step in sinful self-indulgence. B. L. O.

## The Junior Class

**TOPIC.**—Keeping Fit.

**AIM.**—To learn that right living pays good returns.

**APPROACH.**—A large passenger vessel missed her course and was wrecked upon a rocky reef. An investigation showed that a broken knife blade had become lodged near the compass needle and this had deflected the needle.

**LESSON.**—Our bodies are wonderful machines and need good care. An engine or automobile must have power to run; but the body furnishes its own power. A machine must be constantly supplied with oil; the body makes its own oil and oils each joint. Most machines will run only a few years; the body will, if properly cared for, run "three score years and ten." How careful Daniel was of his body, and how well he was repaid in his long, honorable, and useful life. An Armenian, reproving somebody for using wine was asked if God did not make wine. He replied, "Yes and God made mad dogs and vipers."

**TRUTH.**—Clean living and honest work will keep us fit and pay us well.

**APPLICATION.**—Let us be like Daniel when he "purposed in his heart that he would not defile himself." W. A. H.

## The Primary Class

**TOPIC.**—Taking Care of Our Bodies.

**AIM.**—To teach the children to care for their bodies.

**PREPARATION.**—Have at class a new, unworn book and an old, much-worn one. From magazines cut pictures of bright-looking, rosy-cheeked boys and girls, and of thin, undersized ones. Mount these pictures on pieces of white paper. On a large piece of paper or pasteboard paste pictures of things that are needed to make healthy children, such as soap, vegetables, fruit, milk, tooth-brushes, eggs. On another sheet paste pictures of the things that boys and girls should always leave alone, such as coffee, patent medicine, tobacco, and cigarettes.

**LESSON.**—Suppose a child owns a book—show the nice, clean one. He asks some one to keep it for him for a while. When the child is ready for the book he finds that it has not been taken good care of and is worn and dirty. Show the worn book. How does he feel about it? Our bodies belong to God and he has let us take them for a few years. How badly he must feel when we do not take good care of them but wear them out by the wrong sort of treatment! He wants us to be happy, healthy children like these—show the healthy ones. He feels very badly when we become like the weak ones—show the thin, undersized ones. But if we are to be like the first, we must use the things on the first poster, and we must never use the ones on the second.

**TRUTH.**—Our bodies belong to God.

**APPLICATION.**—We must keep our bodies well so that we may be of more use to Jesus. F. B. L.

## LESSON III

Home Readings for week, Monday, October 14, to Saturday, October 19.

M. The gospel of work. John 5:10-18.  
 T. The idler banned. 2 Thess. 3:6-15.  
 W. Conduct for workers. Eph. 4:25-32.

T. A faithful minister. Acts 20:24-35.  
 F. The call for laborers. Luke 10:1-11.  
 S. Inspired workmen. Exod. 31:1-11.

**Useful Work a Christian Duty.**—Gen. 2:15; Exod. 20:9; Neh. 6:3; John 5:17; 9:4; Acts 20:33-35; 2 Thess. 3:6-12; Eph. 4:28.

Devotional Reading: Psalm 8:1-9.

(Memory Verse, John 9:4)

Gen. 2:15

15 And the LORD God took the man, and put him into the garden of E'den to dress it and to keep it.

Exod. 20:9

9 Six days shalt thou labour, and do all thy work.

Neh. 6:3

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

John 5:17

17 But Je'sus answered them, My Father worketh hitherto, and I work.

John 9:4

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Acts 20:33-35

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Je'sus, how he said, It is more blessed to give than to receive.

2 Thess. 3:6-12

6 Now we command you, brethren, in the name of our Lord Je'sus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Je'sus Christ, that with quietness they work, and eat their own bread.

Eph. 4:28

28 Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

**Golden Text.**—If any would not work, neither should he eat. 2 Thess. 3:10.

**Practical Truth.**—Trying to live by sharp dealing instead of rendering honest service is a greater evil than idleness.

**Topic.**—The Gambling Spirit Hurtful to Business and Morals.

**Outline.**—I. The command to work. II. Nehemiah's example. III. Jesus and work. IV. Paul's example and teaching. V. One purpose of work.

**INTRODUCTION.**—I. **Work divinely enjoined.** The duty of useful work is divinely taught and it was divinely exemplified. God worked six days; Oh what work! On the seventh he rested. God said, "Six days shalt thou labor." God chose men of labor to do his work. What of Moses? What of Elisha? What of Saul? What of David? What of Gideon? Jesus chose fishermen, busy with their nets, to become fishers of men. He chose Matthew, busy at his office. He mingled with working people and talked with them of feeding sheep and caring for other domestic animals, of sowing grain and the harvest. Our Lord frequently worked in public with his disciples until they were exhausted. Before his departure he sent them out two by two on important missions. Bidding them farewell he bequeathed to them a momentous task. With a voice from heaven he chose Saul of Tarsus, a man of matchless energy, to head the most heroic missionary enterprise of all time.

2. **Work a human necessity.** The necessity of work is written in the physical and in the intellectual nature of man. By simple homely work he perfects his body, making it strong, healthy,

symmetrical, manly, godlike. By work he acquires such minute skill as belongs to the watchmaker. By work he develops the mechanical skill of a Cyrus Field, or the refined aesthetic taste of a Raphael or Dore, or the exquisitely sensitive touch of the great surgeon. By work man perfects his intellect, making it capable, alert, keen, accurate. The great intellectual power and scope of the mind of Adam Clarke, Daniel Webster, and Gladstone were the result of toil, long continuous, and strenuous. The achievements of Rockefeller, Edison, and Ford are accomplishments by thoroughgoing effort.

3. **Labor is dignified by the end in view.** A young man seeking work found a position in a factory. The hours were long and the work disagreeable, but the pay attracted him. He labored incessantly. He put in overtime. His fellow workmen invited him to evening pleasures and asked of him money for merry-making. He steadfastly declined all invitations and refused to contribute. His companions first chided him, then ridiculed him, and finally persecuted him. He continued to work and save. After a time, one more sympathetic than the rest, moved by his diligence and his suffering, won from him his story: He had a little sister who was losing her eyesight. She must have treatment very soon if hope could be entertained. He was making this heroic effort for her. When this was known the attitude of the workmen changed. They felt that the young man was a hero and freely made up a purse to meet his necessity.

C. W. S.

**COMMENTARY.**—I. **THE COMMAND TO WORK** (Gen. 2:15; Exod. 20:9). **Gen. 2:15. Lord God**—The first of the compound



names of the Deity. It signifies the relation of Deity to man. **took the man**—The first man, Adam. **the garden of Eden**—The home of the first pair, Adam and Eve, before the fall. It is thought to have been located somewhere in the Euphrates valley. **to dress it and keep it**—Even before the ground was cursed so that it bore "thorns and thistles," making it necessary for man to labor in the sweat of his brow, there were some pleasant duties to perform in caring for the products of the garden and training its growths.

**Exodus 20: 9. six days shalt thou labor**—This is a part of the command about keeping the Sabbath. Work for six-sevenths of the time is not only sanctioned but commanded.

II. **NEHEMIAH'S EXAMPLE** (Neh. 6: 3). **I sent messengers to them**—To carry a reply to Sanballat and Tobiah, who had proposed to Nehemiah to stop building the wall of Jerusalem and come down into the plain of Ono, for a conference. **a great work**—The finishing of the wall was a pressing necessity. **why should the work cease**—Necessary work takes precedence over pleasure, recreation, and parleys.

III. **JESUS AND WORK** (John 5: 17; 9: 4). **5: 17. answered them**—Answered the Jews who were angry with him because he had healed a man on the Sabbath. **my Father worketh**—God created the universe and still upholds it by his power. **I work**—Jesus worked unceasingly, teaching and healing. If the Father and the Son work, how can any man be idle? **9: 4. the works of him that sent me**—Jesus felt under the necessity of carrying out the orders given him by his Father.

IV. **PAUL'S EXAMPLE AND TEACHING** (Acts 20: 33-35; 2 Thess. 3: 6-12). **Acts 20: 33. I have coveted no man's silver**—Faithful, happy workers do not spend time coveting. It is the idle brain that is the devil's workshop. **34. ye yourselves know**—Paul had labored in Ephesus three years and the people knew his conduct well. **these hands ministered**—Paul's trade was making tents, or tent cloth. **them that were with me**—Paul's earnings were sufficient to assist others. **35. I have showed you . . . so laboring ye ought to support the weak**—There are always in every community some who are unable to support themselves.

**2 Thess. 3: 6. command . . . in the name of our Lord Jesus**—This puts Jesus' approval upon Paul's command and makes it as though issued by Jesus himself. **that ye withdraw yourselves**—Refuse to fellowship as a worthy Christian brother. **brother that walketh disorderly**—Verse 11 explains such a person as one who does not work at all, but makes himself a meddler in others' affairs.

**7. we behaved not . . . disorderly**—Paul was a hard worker, not a meddler. **8. neither . . . eat any man's bread for naught**—Paul rendered valuable service for all he received. **wrought with labour . . . night and day**—Paul probably worked at his trade by day and carried on his evangelism by night. **9. not because we have not power**—He could have justly accepted his own support from those among whom he evangelized.

**10. if any would not work, neither should he eat**—Paul's Christian ideal for the social economy would not suffer any able man to be supported in voluntary idleness.

**11. working not at all, but are busybodies**—It is easy to develop meddlers from persons having nothing useful to do. **12. them that are such**—Meaning them that are idle busybodies.

V. **ONE PURPOSE OF WORK** (Eph. 4: 28). **steal no more**—Nothing is to be appropriated or used without giving equivalent value for the same. **let him labour . . . with his hands**—Since Jesus worked with his hands as a laborer, no man should ever be ashamed to do the same. **that he may have to give**—One purpose of work is here stated to be an ability to give.

**PLAIN TEACHINGS**—Some kind of work must be essential to the happiness of each individual, otherwise God would not have arranged as he did for the first man to be employed in dressing and keeping the garden of Eden. The law of rendering service for valuable consideration had its beginning when Adam was set to work to care for the garden that was to furnish his food. God is not honored by keeping the Sabbath as a day of rest if the other six days have been spent in idleness. The most common laborer can feel, "I am doing a great work," if he considers that work of any kind has a far greater significance than merely a means to secure daily bread; work serves the ends of health, happiness, supply of daily needs, and helpful contributions to others' needs.

### QUESTIONS

1. What necessary work was given to man soon after his creation? Gen. 2: 15.
2. How is the command to labor six days, as well as to rest one day, in keeping with the necessities of our natures?
3. What should be our attitude toward our own God-given task? Neh. 6: 3.
4. In what way did Jesus take his place by the side of those who toil? Matt. 13: 55; John 5: 17.
5. On what occasion is Paul addressing the Ephesian elders in Acts 20?
6. What hardships had Paul borne for the sake of the churches? 2 Cor. 11: 24-27.
7. By what occupation was Paul accustomed to support himself? Acts 18: 3.
8. What verse suggests Paul's disinterested love for the people?
9. What did Paul teach should be one of the chief objects of our labor? Acts 20: 35.
10. What undesirable class of people had a place among the Thessalonian Christians? 2 Thess. 3: 11.
11. Where does Paul teach that the privilege of giving should be an incentive to manual labor? Eph. 4: 28.

### DISCUSSION TOPICS

1. Man's age-long task of subduing the earth.
2. Advantages of learning a trade.
3. Industrial education.
4. The gospel as the friend of labor.

W. W. L.

## Lesson Illustration

Among the ancient Indians there was a set of men called gymnosophists, who had a great aversion to idleness and sloth. When the tables were spread for the repasts, the assembling youths were asked in what useful tasks they had been employed since the hour of sunrise. One told of his obedience to his parents' commands; another told of a discovery he had made by his own application; and another told of the instruction he had received from a tutor; while another had been busy in composing a difference between friends. But he who had done nothing to deserve a dinner was turned out of doors without one and made to work while the others enjoyed the fruits of their labors. Motion is all nature's law. Action is man's salvation, physical and spiritual. J. H. W.

## One Missionary Minute

Much time and effort were spent by a South American missionary and his helper in distributing Bibles in the towns where they labored. These were soon gathered up by a priest and burned in the public square. The wind carried some of the charred leaves across the street. One leaf was wafted through a window into a room where a woman was working. She picked it up, read it, and showed it to her husband when he returned. He became so interested that he started out to find a Book like the one from which the charred leaf came. He succeeded. As a result all the members of his family were converted and there is now a Protestant church in that town. Honest and faithful work is not only a duty but brings enduring rewards. C. T. B.

## Sidelight from Science

### COLLOID CHEMISTRY

The 1926 Nobel chemistry prize was awarded to Prof. Theodor Svedberg of the University of Upsala, Sweden. He was cited for his work in colloidal chemistry. In ordinary solutions we think that the dissolved substances are broken up into molecules, and that these are distributed throughout the solution. The molecules are invisible even with the ultra microscope. In a colloidal solution the substance dissolved is broken into small particles 1-250,000 fractions of an inch in diameter or smaller. Such particles will remain suspended in water, similar to a solution. Such studies may seem impractical and of academic interest only, but Svedberg says, "We know that the main part of all living things is built up of colloids." Many industries, such as tanning, dyeing, fermentation, the manufacture of starch, gelatin, glue, soaps, rubber, celluloid, and textiles; breadmaking, photography, ceramics and oil refining are greatly profited by such researches.

Our scientists are honest in their researches. That is why they are so profitable. J. M.

## Practical Applications

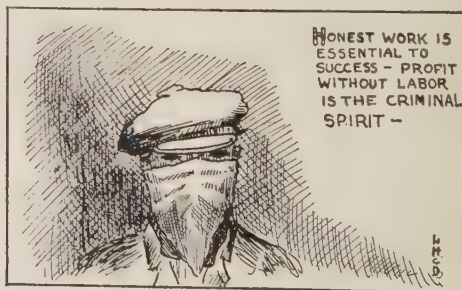
**The tobacco habit.** Idlers are smokers. The "sit-around-and-smoke" is altogether too prominent a member of society. Many wealthy women who have no useful work entertain smokers in their fastidious parlors. Oh, the pitiable sight of pale, nerveless, hopeless American boys lounging and smoking—boys who learned to smoke when idle, through idle companions, boys who are "unfit" because they smoke.

**The drug habit.** There is a very close relation between unemployment and drug addiction. Here again the unemployed most easily become addicts and because they are addicts they are unfitted for work. From one to four million of the young people of our country are hopeless addicts— young people, because addicts seldom reach middle life. About eight years' practise of the drug habit completes the life story. Every addict is a potential criminal. He will die if the supply of the drug fails. Of this he is fully aware and it must be had even at the cost of criminal acts. The helpless plight of these millions of drug addicts unfitted for work, doomed to an early death, presents to this generation a moral problem far more serious and much more difficult than the alcohol problem.

**Gambling.** Unemployment and the gambling spirit are closely linked. "Something for nothing" cries the idler. "I must have my share of the world's wealth." He takes a chance. Fortune favors him. He takes other chances, bigger chances. Sometimes he loses. The game of chance grows fascinating. He thinks in chance. He dreams in chance. He revels in chance. The gambler is possessed by an almost insane desire to ply his art with his friends and win their money. Every man is a prospect. His family suffers. He is a social parasite.

**Weakness.** Ambition, hope, aspiration, anticipation, courage are words which belong to the vocabulary of industry. A great and worthy task heartily undertaken in the fear of God, lights the countenance and fills the life with optimism. C. W. S.

## The Lesson Picture



Society could not long exist if it allowed men who refuse to work to steal what others earn by hard work. Robbers must be shut away.

## The Senior and Adult Classes

**INTRODUCTION.**—Christian people should thoughtfully consider the evil of gambling. This vice is not specifically denounced in Scripture, but the principles of Christianity cover the case.

**THEME.**—The Gambling Spirit Hurtful to Business and Morals.

**I. GAMBLING HURTFUL TO BUSINESS.**—Gambling produces nothing. It is a waste of time. It may boom localities where it is permitted to thrive, but always at the expense of business elsewhere. The ordinary gambler is almost certain to lose in the long run. Money lost can not pay rent or grocery bills, and money won in gambling is usually quickly squandered, or goes to enrich gambling syndicates. Business houses in a small city near the writer were soon on the verge of bankruptcy as a result of the opening of a race track near-by. Discuss this subject as it has been observed or studied by the class.

**II. GAMBLING HURTFUL TO MORALS.**—If persisted in, gambling usually becomes a mania which leads to deplorable results. Often it has led to theft; sometimes to murder and suicide. Usually it is associated with deceit, trickery, drinking, quarreling, and profanity. Discuss its effects upon the gambler's family. Nothing about gambling tends to glorify God; rather its moral and spiritual tendencies are downward. Discuss the effects of gambling upon one's work.

B. L. O.

## The Intermediate Class

**TOPIC.**—Honest Work Essential to Success.

**AIM.**—To impress the class with the necessity and dignity of honest toil.

**APPROACH.**—Have any of you ever known of one who would not work, and had to be supported by others? Nobody admires such a person. Some tramps are of that class. Paul evidently had heard of some such people in the church, and in our lesson he tells them to go to work.

**LESSON.**—1. It is absolutely necessary for many people to work if we are to have food and clothes and homes and coal and automobiles. Some people in the tropics manage to live after a fashion and work very little, but in colder climates that can not be done. Discuss what would happen if everybody should quit work for six months. 2. Manual labor is honorable in every one. The great apostle Paul labored with his hands at his trade of tent-making during some of his missionary travels, and Jesus himself worked for years at the carpenter's bench. However, there are other kinds of work besides manual labor. Name some. 3. None of us can expect to succeed without working. Discuss the way in which many of the most successful men have worked "from the bottom up."

**TRUTH.**—One who will not work is shirking his duty.

**APPLICATION.**—We should all learn a trade, or equip ourselves for some other form of useful work.

B. L. O.

## The Junior Class

**TOPIC.**—Doing Our Work Well.

**AIM.**—To learn that useful work is a great blessing.

**APPROACH.**—A gentleman visited a mechanic's workshop. He saw a magnet suspended and covered with nails, filings, and screws. He asked the mechanic why he had placed them there, and he replied that the magnet was becoming weak, and that thus loaded it grew stronger.

**LESSON.**—God has no place for idle people. It will be interesting to recall the men whom God has called to some special work and see that all were busy at the time of the call. Teacher name men and see if class can tell what they were doing: Moses, Gideon, David, Joseph, Paul, the disciples, and others. A famous merchant of Boston who was very wealthy, insisted that his son learn a trade. The son chose the trade of cooper. When he had learned it, his father asked the privilege of buying the first barrel, and paid him thirty thousand dollars for it. Not all are paid so well in money, but the knowledge and skill to work at something are worth far more than money.

**TRUTH.**—We should fear idleness more than labor.

**APPLICATION.**—Let us learn to love work for the good it will do us.

W. A. H.

## The Primary Class

**TOPIC.**—Doing Our Work Well.

**AIM.**—To show the necessity of doing useful work.

**PREPARATION.**—In your room at Sunday-school, have various bits of work to be done, such as you usually do yourself. Such work may include folding papers, sorting cards, arranging chairs, arranging quarterlies, putting flowers in a vase of water, opening or closing a window, erasing the blackboard, and similar duties. When the children come in, give them each something to do. It will illustrate the lesson, will help you, and will inculcate the spirit of helpfulness and cooperation in the children.

**LESSON.**—After the children have set the room in readiness for the lesson, thank them cordially. Often a little judicious praise is worth much. Then ask them if they have ever seen any one work. Their ideas of work may be very unusual. Ask who can work. Why do people work? The very best and finest people have always worked. Bring to mind some of these, Jesus, Paul, Lincoln, Washington. They not only worked but they did it with all their might. Teach the verse, "Whatsoever thy hand findeth to do, do with thy might." Children can find such a lot of things to do, helping mother and father and grandma and others.

**TRUTH.**—Anything worth doing is worth doing well.

**APPLICATION.**—

Do the work that's nearest,

Though it's dull at times;

Helping, when you meet them,

Lame dogs over stiles.

F. B. L.



## LESSON IV

Home Readings for week, Monday, October 21, to Saturday, October 26.

M. Eating and fasting. Mark 2:15-22.  
T. The Sabbath for man. Mark 2:23-28.  
W. Rest and diversion. Mark 6:30-44.

T. Jesus a wedding guest. John 2:1-11.  
F. Dissipation and disaster. Dan. 5:1-6.  
S. The recovery of strength. Isa. 40:27-31.

**The Christian View of Recreation.**—Jer. 31:12, 13; Zech. 8:5; Matt. 11:16-19; Mark 2:18-28; 6:30-32; John 2:1-11.

Printed Portion: Mark 2:18-28. Devotional Reading: Phil. 4:4-9.

(Memory Verses, 19, 20)

18 And the disciples of John and of the Phar'i-sees used to fast: and they come and say unto him, Why do the disciples of John and of the Phar'i-sees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they can not fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Phar'i-sees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what Da'vid did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of A-bi'a-thar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

**Golden Text.**—I am come that they might have life, and that they might have it more abundantly. John 10:10.

**Practical Truth.**—The exercise of the pleasure instinct is helpful; its overstimulation, destructive.

**Topic.**—Recreation in Community Life.

**Outline.**—I. The spirit of rejoicing. II. The spirit of play contrasted with the spirit of complaint. III. Life as a joyous wedding. IV. Vacation periods. V. Jesus and festal occasions.

**INTRODUCTION.**—1. The example of Jesus. Jesus' participation in the wedding feast at Cana of Galilee, as well as his hurried trip to the home of Mary and Martha upon the sickness and death of their brother, indicates to us the active interest he takes in all of the affairs of our lives. It shows that he may be with us in our moments of joy as well as in the more serious events of our lives. Too often the impression prevails that only as sorrow or adversity approaches, should we call for divine help. If young people would take Christ into their lives to direct and help them in their hours of joy even as in the day of grief, much of the moral wreck and ruin of the world would be avoided.

2. The place of play. It is not so much what we do in our hours of regular work that affects us, as what we do in our hours of leisure. People usually work because they must work; they play because they choose to play. They will naturally select the activity for their free hours that makes the strongest appeal to their desires, regardless of consequences. It is therefore the use made of these free hours that tells the most upon character building. Since this is true, Sunday-school and church should take great interest in the manner in which the young people spend their leisure hours. They must be instructed not only about what not to do, but what uplifting and wholesome activities are useful for leisure hours.

3. Definitions. Philip Vollmer defines some synonyms as follows: (1) Amusement, from "a musis," turning away from the muses, the gods of the fine arts, i. e., from serious work to enjoy leisure and rest. (2) Recreation, from "recreo,"

reproducing one's strength by temporary ceasing from serious labor. (3) Relaxation, from the figure of a bow which, to retain its elasticity, needs occasional unbending. (4) Diversion, a turning aside from serious work to pleasant occupation.

F. C. E.

**COMMENTARY.**—I. THE SPIRIT OF REJOICING (Jer. 31:12, 13; Zech. 8:5). **Jer. 31:12, 13.** That overflowing joy is an ideal characteristic of a good life is seen in Jeremiah's prophecy of a day of great favor which God will yet bring to Israel. It will be a time when the people will congregate for joyous singing because their souls are like watered gardens and because their outward needs are more than abundantly supplied. The young women will dance for sheer joy, and old men shall dance with young men for the same reason. In that ideal day, all mourning will give way to rejoicing and comfort because all sorrow will pass away.

**Zech. 8:5.** Zechariah pictures a coming ideal day for Jerusalem, which in his day was in ruins, as a day when "the streets of the city shall be full of boys and girls playing in the streets thereof."

II. THE SPIRIT OF PLAY CONTRASTED WITH THE SPIRIT OF COMPLAINT (Matt. 11:16-19). The Jews of Jesus' day were not pleased with John the Baptist because of his great abstinence. They were also displeased with Jesus because he lived and ate as ordinary people do. He used the case of children at play to illustrate his disapproval of the popular spirit of complaining and fault-finding. The children played by imitating wedding music, but the people were not pleased. Then they played by imitating a funeral, but the people still would not respond. Better play as children than be adults and be full of complaining.

III. LIFE AS A JOYOUS WEDDING (Mark 2: 18-28). **18. John's disciples and the Pharisees were fasting (R.V.)**—The Pharisees considered it a religious duty to fast twice in the week, and the followers of John the Baptist imitated his abstemious life.

**19. can the children of the bridechamber fast**—"The children of the bridechamber" were "the friends and companions of the bridegroom who accompanied him to the house of the bride for the marriage." Jesus represents the bridegroom; and his church, the bride.

**20. the days will come**—Jesus in these words foretold his own death. The enemies who desired to destroy him were even then in his presence, but his time had not yet come. **the bridegroom shall be taken away**—This is the first mention made by Mark of the death of the bridegroom. The word translated "taken away" means the violent taking of life. **then shall they fast**—It would be a time of sadness in contrast to the period of rejoicing while Jesus was with them.

**21. new cloth on an old garment**—The new cloth here mentioned means cloth unfilled, or unshrunk. A patch of this sort on an old garment would shrink and bring such a strain on the garment, as to make a larger rent in it than before it was patched.

**22. new wine**—Unfermented wine. **old bottles**—Reference is made to skins of animals, usually goatskins, so constructed as to hold liquids. New bottles would stretch as fermentation of the wine took place, while new wine fermenting in bottles already stretched, would burst the bottles, and the wine would be lost.

**23. through the corn fields**—In the absence of good roads, public paths led through the fields in every direction. **pluck the ears of corn**—It was lawful for any one in that day to take and eat what he needed as he passed along. **24. why do they on the sabbath . . . which is not lawful**—The "corn" was probably the heads of grain which the disciples rubbed out in their hands (Luke 6: 1). This act was the supposed unlawful thing because it was like threshing grain on the Sabbath.

**25, 26. what David did**—The Jews approved David's act in eating bread belonging only to the priests on the ground that his hunger was sufficient reason. **27. sabbath was made for man**—Man is more important than legalism concerning the Sabbath, therefore works of mercy and necessity are lawful. **28. Son of man is Lord also of the sabbath**—He who gave the Sabbath is the one to interpret its meaning.

IV. VACATION PERIODS (Mark 6: 30-32). Jesus sent the Twelve out to preach and to heal. They spent several weeks, perhaps three months, in this campaign among the towns and villages of Galilee. When they returned to Jesus they reported that they had seen good success in their labors. Jesus knew that their best interests could be served by taking them out of their work and retiring to a place away from the people for a little time.

V. JESUS AND FESTAL OCCASIONS (John 2: 1-11). Jesus and his mother and his disci-

ples attended a wedding feast in his home territory. He not only sanctioned such occasions by his presence but helped in promoting the happiness of the occasion by providing a supply of the wine used, the unfermented juice of the grape, when the original supply gave out, probably because a larger company was present than was expected. It was an act of kindness on Jesus' part to save the wedding host from embarrassment. The fact that Jesus was invited to attend indicates that he was not opposed to such innocent festivities.

PLAIN TEACHINGS.—When the spirit which makes wholesome recreation a real pleasure is lacking, its place is usually taken by a spirit of complaint and fault-finding. Jesus' teaching about the absence of fasting while the bridegroom is present suggests that life with Christ is a life of continuous wedding joy for he is the bridegroom. A sense of his absence from us should lead us to fasting. Jesus' attendance at feasts can not be interpreted as a sanction of such places of mirth and amusement as are harmful to any of the mental, physical, or spiritual interests of life. Christ's teachings about self-denial and plain living can not possibly be harmonized with any pastime which provides an overstimulation of the pleasure instinct. It may well be taken for granted that any pleasure which has been commercialized is sure to tend to overstimulation of the pleasure instinct, and should be watched.

#### QUESTIONS

1. How should the abundance of God's natural blessings in field and flock affect our spirits? Jer. 31: 12.
2. Should a happy and prosperous community always provide for the play life of its children? Zech. 8: 5.
3. To what did Jesus liken the generation that heard the preaching of John the Baptist? Matt. 11: 16, 17.
4. How did Jesus contrast himself with John the Baptist? Matt. 11: 18, 19.
5. What classes were offended by Jesus' eating with publicans and sinners? Mark 2: 16.
6. How did the austerity of the Baptist contrast with the gladness and sociability of Jesus? Mark 2: 18.
7. How did Jesus compare the spirit of himself and his disciples with the joyousness of a bridal party? Mark 2: 19.
8. What change would take place in the spirit of the disciples when Jesus should be taken away? Matt. 2: 20.
9. What figures did Jesus use in contrasting the old with the new dispensation? Mark 2: 21, 22.
10. In what way did the Jews of Christ's time pervert the law of the Sabbath?
11. Is it possible to sometimes break the letter of the law and yet keep its spirit?

#### DISCUSSION TOPICS

1. Jesus and the children.
2. Playground methods.
3. City parking systems.
4. Suitable games for children in the home.

W. W. L.

## Lesson Illustration

"Bodily exercise profiteth little," said the apostle. Lute strings sound sweeter for being sometimes let down. Fields sown every year become barren. So it is with body and mind. A primitive Christian playing with birds, vindicated his conduct by a comparison with the bow, which if constantly bent, becomes useless. "Recreation is a second creation." Recreation is intended for body and mind as whetting a scythe, which otherwise would grow dull. He who spends all his time in recreation is ever whetting and never mowing; his grass may grow and his steed starve. On the other hand, he who always toils and never recreates is ever mowing and never whetting, laboring hard to little purpose. As good no scythe as no edge. Thus there is a time to work and a time to play for boys and girls grown tall as well as for children.

J. H. W.

## One Missionary Minute

A missionary from South India tells a story of a young man who many years ago was dying of yellow fever. While the physicians stood helplessly around his bed, one whispered to him, "Is there anything you would like?" "Yes," he replied, "put me in the opposite bed that I may die in the sun." His wish was granted but he did not die. The ebbing tide of life was arrested, and began to flow again until there was complete recovery. "That young man," said the missionary, "was my father. When I was a little boy he told me this incident, and like my father, I have tried all my life to live in the sun." Sunshine and recreation are essentials in the life of every missionary.

C. T. B.

## Sidelight from Science

### RESEARCH NEEDED

Our bodies are really organic chemical factories wherein the most delicate and complex reactions occur. When these are normal we are in good health. When they are not so our energies lag. We have discovered many things about our bodies, but there are still many more to be found out both as concerns normal health and disease. This calls for cooperation and research on the part of the chemist, bacteriologist, pharmacologist, physicist, and clinician. It will also require public sympathy in the contribution of funds. Investigation of the enemies and diseases of farm crops, livestock, and poultry, is provided for at public expense. So far little is given for the investigation of human ills. It would prove very profitable to the public for its own preservation. Dr. Chapin says, "What is unknown about maintaining and perfecting the health of mankind is far greater than what is known. The opportunities in the scientific field are as great today as they were before the days of Harvey, Lister, and Pasteur." These men have merely pointed the road to inquiry. Others should continue the investigation. J. M.

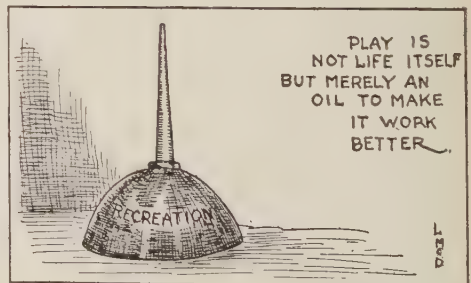
## Practical Applications

**Example of industry.** A very large industrial plant in the mid-west has sought to increase the usefulness of its employees by taking an active interest in the manner in which they use their time while off duty. Their program in this direction is headed by the president and general manager of the concern, who is a gentleman of the highest Christian ideals. The management insists that each employee report how he spends his leisure time; also that certain harmful forms of entertainment and amusement be avoided entirely. They also seek to encourage the formation of regular and useful habits for their unemployed hours. In keeping with the custom of many other firms they provide comfortable rest rooms with some provision for recreation for their employees. The result is not only better and more valuable service for the employer, but better pay and more rapid promotion for the workers. If modern industrial plants find it to their own material advantage and of benefit to their employees to take an active and guiding influence in the recreational life of the workers, should not the church take some interest?

**A higher aim.** The Christian church should never exercise an interest in any kind of recreational life as an end in itself. Only as the care of the play instinct in young people will prove to be an aid to secure the highest and best things of the Christian life, should it ever be used. Dr. Wilkinson in a prize winning illustration in "The Sunday School Times," tells of seeing a sea-gull on the grounds of a host in Manchester, England, trying to amuse itself with a pie dish. Dr. Wilkinson adds, "There was a little water in it, and the bird of the ocean was doing its best to make the most of its struggling instinct. What a sight to see this bird, with its instinct for the unmeasured ocean, trying to satisfy itself with a pie dish." Is not this a picture of poor human nature trying to satisfy itself with the transitory pleasures of this life, which were never intended to satisfy the deep longings of the human soul?

F. C. E.

## The Lesson Picture



Oil helps the automobile to work better and last longer. Suitable recreation does the same for the human machine.



## The Senior and Adult Classes

**INTRODUCTION.**—Recreation is a legitimate factor in community life. The element of play should become less as people reach maturity, but it always has a proper place. The Bible gives us no directions explicitly upon the subject of recreation, but it contains many principles which apply here as well as elsewhere.

**THEME.**—Recreation in Community Life.

**I. BENEFITS TO BE SOUGHT.**—Discuss the need of recreation, and its benefits upon mind and body. Vacations are especially important when one's work is strenuous or confining. Note the superior benefits of outdoor recreation. Hikes, camping out, and travel may have educational value. What influence has the automobile had upon the character of recreation? The ideal form is some kind of outdoor exercise in which all take part. Discuss the provisions made by large cities for recreation, especially parks and playgrounds. Large amounts of money are spent for play equipment and for capable directors.

**II. EVILS TO BE AVOIDED.**—An excess of play of any kind is an evil. We should never engage in any diversion that is spiritually harmful. We should avoid everything immoral in tendency and everything that savors of gambling. We should avoid practical jokes that cause injury or embarrassment to others. Discuss abuses connected with Hallowe'en. A grievous evil is the turning of Sunday into a day of pleasure-seeking. The company we keep in our recreations is a matter of importance.

B. L. O.

## The Intermediate Class

**TOPIC.**—What Play Does for Us.

**AIM.**—To show how play helps us, and how it may help us most.

**APPROACH.**—Ask members of the class what form of play they like best, and why. Ask them how they would like it if they had school all summer.

**LESSON.**—1. Play helps our bodies. If possible, it is best to spend the time one has for play outdoors where one can have physical exercise and fresh air and sunshine. Children who live where they can take hikes into the country can learn much about nature in connection with their play. 2. Play helps our minds. It is difficult to study long and continuously, especially on the same subject. After a recess at school when all can go outdoors and play, they can do better work. The enjoyment one gets from play often helps one to work better when it is time to work. Discuss the relative merits of different forms of play with which the children are familiar, or in which they could engage.

**TRUTH.**—Play is a legitimate and necessary part of the life of a normal youth.

**APPLICATION.**—We should never injure others in our play, either on Hallowe'en or at any other time. Further, we should never play cards or any other game of chance, or play marbles for keeps.

B. L. O.

## The Junior Class

**TOPIC.**—The Right Way to Play.

**AIM.**—To learn that there is a wrong and a right way to play.

**APPROACH.**—There are more than five hundred muscles in the human body. Working at any one thing we use only a few of these and thus the muscles and the mind become weary. The best kind of rest is to engage in something that calls all the rest of the muscles into action. Play is restful and healthful when rightly done.

**LESSON.**—In order to play right the play must be pleasant and cheerful. It may be spoiled by selfishness or quarreling. Birds and animals put in much time in play and never quarrel while doing it. If one player becomes selfish and angry, it makes others that way. If one player is kind and gives up, others will do the same. The right way to play is to get one's work done first. Then when this is done and the mind and body are tired, one rests while playing and does not need to be thinking of the work yet to be done. The Junior age is the period when the gang spirit predominates. Classes or groups of boys may easily be led into useful ways if properly directed.

**TRUTH.**—The right kind of play gives pleasure and is useful.

**APPLICATION.**—God will help us in our play as well as our work if we ask him.

W. A. H.

## The Primary Class

**TOPIC.**—The Right Way to Play.

**AIM.**—To show that Jesus wants us to be kind and loving in our play.

**PREPARATION.**—Write the Golden Rule in large letters on the blackboard or on a large sheet of white paper.

**LESSON.**—Open your class with the song, "I am so glad that our Father in heaven tells of his love in the Book he has given." Tell the story of the children and Jesus; how their mothers brought them to him, and how he stopped his teaching of the grown folk on purpose to take the children into his arms and upon his lap. Emphasize his love for them. He must have always been glad to see the children playing happily as he was walking along the streets. If he saw them slapping each other and quarreling, do you suppose he would have wanted to take children like that into his arms? He loves us and wants us to be kind to each other and to play fair. Suppose you boys were playing a ball game and you cheated. Would you like to have Jesus see you cheat? It makes him feel very sorry when you do not play fair. He always plays fair and he wants us to play fair, too. Jesus loves us always but he feels so sorry when we are unkind to each other. He takes care of us and sends the rain and sunshine and flowers, and all he asks of us is that we love each other. When we are happy, we can't help loving people, so Jesus likes to see us happy.

**TRUTH.**—Playing fair makes one liked.

**APPLICATION.**—Let us learn to be real honest at play.

F. B. L.

# LESSON V

Home Readings for week, Monday, October 28, to Saturday, November 2.

- |  |   |
|--|---|
| M. The abuse of privilege. Mark 12:1,2.        | T. Rights of subjects. 1 Peter 2:13-25.             |
| T. Our debt to God and country. Mark 12:13-17. | F. The mob spirit suppressed by law. Acts 19:30-41. |
| W. Civic and social obligations. Rom. 13:1-10. | S. Government derived. John 19:1-11.                |

**Respect for Rightful Authority (World's Temperance Sunday).—Mark 12:13-17; Rom. 13:1-14; 1 Peter 2:13-17.**

**Printed Portion:** Mark 12:13-17; Rom. 13:1-7; 1 Peter 2:13-16. **Devotional Reading:** Matt. 5:13-20.

(Memory Verse, Rom. 13:7)

Mark 12:13-17

13 And they send unto him certain—of the Phar'i-sees and of the He-ro'di-ans, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar's, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Je'sus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

Rom. 13:1-7

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works,

but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

1 Peter 2:13-16

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

**Golden Text.**—Let every soul be subject unto the higher powers. Rom. 13:1.

**Practical Truth.**—Eternal vigilance is required to enforce any law against human selfishness.

**Topic.**—Making Effective the Will of the Community.

**Outline.**—I. Jesus' attitude toward law. II. Paul's attitude toward law. III. Peter's attitude toward law.

**INTRODUCTION.**—I. **Taxation.** Jesus lived in the days of Roman supremacy, when the Jews were under the rulership of the "legs of iron" of the vision of Nebuchadnezzar. The capture of Jerusalem by Pompey was immediately followed by the levying of tribute which soon amounted to 10,000 talents. Julius Cæsar showed a desire to lighten these burdens but under Herod they became heavier. When Judea formally became a Roman province, the whole financial system of the empire was set up: taxes were farmed and the publicans appeared as a curse to the country. These burdens became so great and galling that it is claimed that many of the faults of Jewish character are distinctly traceable to these times and circumstances. Jesus came to establish a spiritual kingdom and he taught that the citizens of his kingdom should be subject to the laws and customs of the lands in which they live.

2. **The purpose of government.** It has been said that the purpose of government is to make it easy to do good and hard to do wrong. Very often rulers have been wanton, and empires have been oppressive, yet when matters are sifted to

the bottom it must be acknowledged that a poor government is better than none at all. If every man is allowed to go his own way there can be no system, no order, no agreements, no law, and a condition of anarchy would be the result. Hence the teachings of Christ and the apostles demand submission to the powers that be, as being "ordained of God."

H. A. B.

**COMMENTARY.**—I. **JESUS' ATTITUDE TOWARD GOVERNMENT** (Mark 12:13-17). 13. **to catch him in his words**—Jesus' enemies had never found a flaw in his character or in his conduct. Their only hope was to draw him into making some kind of statement which they could use against him. 14. **we know thou art true, etc.**—This and their other preliminary statements were hypocritical flattery. **is it lawful to give tribute**—The tribute was a poll tax levied by the Romans. It was a tax greatly resented by the nationalist party. Jesus' enemies thought that his answer would necessarily put him at variance with either the Roman government or the national party.

15. **bring me a penny**—A Roman silver coin worth about twenty cents. It bore Cæsar's image or was inscribed to him. 16. **they said unto him, Cæsar's**—Jesus drew from his enemies the admission that they were using and receiving benefit from Roman currency. 17. **render to Cæsar . . . and**

to God—Jesus' reply showed the questioners their clear obligation in two directions.

II. PAUL'S ATTITUDE TOWARD THE LAW (Rom. 13:1-14). **1. every soul**—Every individual. The obligations of true patriotism are not general but individual and universal. **subject unto the higher powers**—The regularly constituted civil authorities. This submission does not concede any personal inferiority in the subjects. It demands submission to law as represented in the officers rather than to the officers as individuals. **no power but of God**—All final authority and power is with God. Necessarily every officer is such at least by God's permission. Certain rulers have been removed from office by this higher authority. Saul and Ahab were examples. **the powers . . . are ordained of God**—No matter how wicked individual rulers may be in their personal lives, they are, nevertheless, the representatives, for the time being, of government; and government as such is of God.

**2. whosoever . . . resisteth the power**—Agitates for the overthrow of the government or takes any other course leading to general disregard for proper authority. It also means ignoring or violating the law. All anarchists and lawbreakers in general resist "the power." **resisteth the ordinance of God**—Since law is of God, violations of it are acts of rebellion against him. **receive . . . damnation**—The word means punishment, and is spoken of here as self-inflicted.

**3. rulers not a terror to good works . . . evil**—Notwithstanding the personal failures of individual rulers, such officers are appointed to protect and help the good and to detect and punish the evil-doers. Christians should therefore be appreciative of the law and should be the best citizens in any country where they live. Even "the very worst government is better than aimless anarchy." **wilt thou not be afraid**—The remedy for fear and dread of the law is to be law-abiding.

**4. he is the minister of God**—Since law, as such, is of God, the officers of the law are spoken of as his representatives. **bear-eth not the sword in vain**—In Nero's time a sword was worn at the side as an emblem of authority. It was suggestive and naturally served to check tendency to crime; for the sword in those days was not borne in vain. The teaching of the verse is that the one who executes the law is, in an important sense, God's avenger in society. **5. subject for wrath . . . for conscience**—The Christian citizen obeys the law not only for fear of the consequences but because he has a conscience in the matter.

**6. pay ye tribute**—Taxes are a necessary factor in the machinery of government. **God's ministers attending continually**—Officers who give their time to duties of administering the government must be supported. This expense and numerous others justify the levying of taxes upon those who live under the government. **7. render . . . to all their dues**—To secure tax reduction by any kind of misrepresentation is as any other sin of robbery.

**8-14.** The great obligation of all is to love God with all the heart. If one fulfils this commandment, one will love all that God stands for, including proper law.

III. PETER'S ATTITUDE TOWARD THE LAW (1 Peter 2:13-17). **13. every ordinance of man for the Lord's sake**—Man frames the laws, but fundamental law is from God. **14, 15. ignorance of foolish men**—Men who were ignorant of the true freedom of the Christians accused them of being disloyal. By careful law-observance they could nullify such criticisms.

PLAIN TEACHINGS.—Laws can not make character. Their function is to protect common rights that would otherwise be ignored. Rights common to all, or to the majority, must take precedence over what an individual may consider his personal rights. Thus the right of a few to intoxicate themselves and in so doing impoverish their wives and their children and menace our crowded highways with drunken drivers is a proper subject of regulation by law. The very principle of government is based upon the right of the many to regulate the menacing tendencies of the few for the highest good of all. No one is worthy of any of the benefits of government who rebels against this foundation of government. The greatest fight for upholding the right of a people to govern itself is now on among the American people over the enforcement of the prohibition amendment. The lawless minority is waging a bitter campaign of vilification and falsehood in order to break down the law. Every Christian's duty is plain.

### QUESTIONS

1. Who were the Herodians?
2. What three parables had Jesus just spoken against the Pharisees and the Jewish nation? Chapters 21, 22.
3. How did his opponents address the Master?
4. In what way did they hope with their questions to involve Jesus in difficulties with the government?
5. How did Jesus by his answers teach a proper respect for civil government? Matt. 22:21.
6. What did Paul teach about the origin of civil government?
7. Why does Paul forbid resistance to civil rulers?
8. What class of people need have no fear of a good government?
9. How may we cultivate a reverence for law?
10. Should we willingly pay tribute, or taxes, for the support of government?
11. What is meant by submitting to human ordinances "for the Lord's sake"?
12. How do Paul and Peter agree as to the purpose for which governments are instituted?

### DISCUSSION TOPICS

1. Jewish religious sects.
2. The Herodians.
3. Palestine under Roman rule.
4. "The higher law."
5. Home discipline.

W. W. L.



## Lesson Illustration

Law in its most general and comprehensive sense signifies a rule of action, and is applied indiscriminately to all kinds of action whether rational or irrational. Suppose some one "throws a monkey-wrench in the machinery." The whole force of the propelling power will be directed to the obstruction, and one of two things must occur—either the obstruction will be removed or crushed, or the machinery will break down. In our beloved land we have many "wet" newspapers and politicians who are trying to break down the prohibition laws of the nation. They are throwing wrenches into the machinery of our government. Let us hope they will be crushed politically and the law maintained. For if the government is crushed, we be unto us as a nation.

J. H. W.

## One Missionary Minute

A Chinese Christian applied for the position of cook in a family in one of our western cities. When he appeared at the door, the lady of the house said, "Do you drink whisky?" "No," said he, "I Clistian man." "Do you play cards?" "No, I Clistian man." He was employed. He was so honest and respectful and did his work so well, that the family felt they had found a treasure. After some weeks the lady gave a progressive card party and served wines at the tables, as this incident occurred before the days of prohibition. John Chinaman served with grace and acceptability, but the next morning he told his employer that he wished to quit work. "Why, what is the matter?" the lady who was a member of a prominent church, inquired. John replied, "I told you I Clistian man; no workee for Amelican heathen!"

C. T. B.

## Sidelight from Science

### POISON ALCOHOL

Drinkers may obtain surreptitiously well-made liquor, synthetic liquor, and moonshine. The first is in all respects the same as well-made liquor in pre-prohibition days, and is not suspected of containing any poison except ethyl alcohol. Many cases of poisoning and death have resulted from its use, then as now. Poisoning from synthetic liquors may be due to denaturants, usually wood alcohol, rarely such substances as nitrobenzene. These cases are not so common. Moonshine liquor, usually poorly made, may contain one or more of some thirty active poisons in minute quantities. These may cause illness, but seldom bring on collapse. The bootlegger supplies these liquors. The deaths resulting often must be due to a cause more common than the minute bits of toxic substances sometimes present. This was shown to be the case by Dr. Atkinson of the State University of Iowa. He reported that an examination of the evidence seems to prove that most cases of poisoning are due to the ethyl alcohol.

J. M.

## Practical Applications

**Submission to authority.** For conscience sake a good citizen submits to the laws and demands of his government, even those that may seem oppressive. He may desire and labor for a change in these laws, but while they are in force he obeys. A true citizen—a true patriot—loves his homeland, and obeys the laws because of this love; the man who "kicks" against authority is an anarchist and a menace to society.

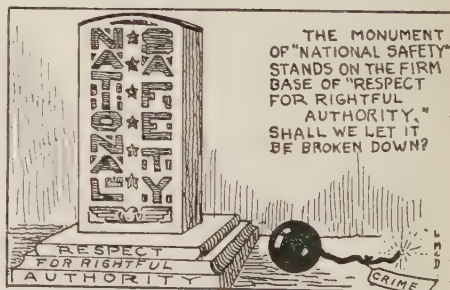
**Team-work.** The attainment of certain results demands the united action of whole communities. "In union there is strength." A certain man had seven sons who were continually quarreling among themselves. Calling them together one day the father handed them a bundle of seven sticks asking them to break them. Each tried and failed. The father cut the cord and broke each stick separately, then told his sons that as long as they would stand together they would be strong, but when they were divided they were weak and easily defeated. The lesson is apparent.

**Obedience to God's laws.** Excessive action is not necessarily obedience. A servant who roams from room to room, upstairs and down, doing a little here and a little there, may be active, but her activity is useless. One foot of the compass stands by faith on God, the center, and the other goes the round of duty at his behest.

**Willing obedience.** And true obedience is not forced; it is the outgoing of a loving heart. William Bates, a Nonconformist divine of the seventeenth century, says, "If a sculptor, after his fashioning a piece of marble in a human figure, could inspire it with life and sense, and give it motion and understanding, and speech, can it be imagined that the first act of it would not be to prostrate itself at the feet of the maker, in subjection and thankfulness, and to offer whatever it is, and can do, as homage to him? The almighty hand of God formed our bodies, he breathed into us the spirit of life; and should not the power of love constrain us to live wholly according to his will?"

H. A. B.

## The Lesson Picture



Crime of all sorts is an exhibition of defiance for authority. The spirit back of crime is a bomb ready to destroy the foundations of government.

## The Senior and Adult Classes

**INTRODUCTION.**—The state is an institution ordained of God. Discuss the proof of this statement. What is involved in rendering to Caesar the things that are Caesar's? The support of the state and of its officers is not a matter of religious indifference, but is a duty for which we are responsible to God.

**THEME.**—Making Effective the Will of the Community.

**I. THROUGH THE ENACTMENT OF LAWS.**—Governments differ in their methods of enacting laws. In an absolute monarchy the community has little or no voice. In Christian countries the will of the community is supreme. Discuss the method or methods by which the community in your country expresses its will in the enactment of laws. Discuss the purpose of the constitution of the United States as indicated in its preamble. Would this purpose apply, in the main, to all law?

**II. THROUGH THE ENFORCEMENT OF LAWS.**—It does little good to have laws unless they are obeyed. Anarchy may result from a disregard of law as well as from an absence of law. Discuss the responsibility for the enforcement of law on the part of officials and on the part of citizens. Discuss the evil influence of certain newspapers which are cynical of all good and incite people to violate some laws, especially prohibition laws. Discuss the evil of lynching, and other exhibitions of mob violence. What laws are most often disregarded?

B. L. O.

## The Intermediate Class

**TOPIC.**—Obeying the Law.

**AIM.**—To show why we need laws, and why we should obey them.

**APPROACH.**—How would you like to live in a country which had no laws, no policemen, and no government? Why would you not wish to live there?

**LESSON.**—1. We need laws in order to make it possible for us to live in peace and safety. Without laws, and officers to enforce them, our property and our lives would be insecure. God gave the Israelites of old many laws through Moses, and Jesus and the apostles approved of civil government and of paying taxes to support it. Imagine how dangerous it would be to drive an automobile in a city if there were no traffic laws whatever! 2. We ought to obey the law because only thus can we and everybody else enjoy the blessings that come from having an orderly government. If every one undertook to say what laws he would and would not obey, we should have anarchy and grievous trouble immediately. Again, we should obey the law because of the penalty we are likely to bring upon ourselves if we do not. Finally, we should obey the law because the Bible commands it. See the golden text.

**TRUTH.**—Lawbreakers sin against God as well as commit offenses against the state.

**APPLICATION.**—We should obey the law ourselves, and support those officers who enforce it.

B. L. O.

## The Junior Class

**TOPIC.**—Why We Have Laws.

**AIM.**—To learn that laws are our friends and helpers.

**APPROACH.**—The law of gravity will crush us if we are careless, and fall from a high building; but it is our friend, and holds us to the earth, and the earth in its place.

**LESSON.**—All laws will punish lawbreakers, but protect and help those who keep them. Suppose all the laws of the land were repealed: the laws against theft, against selling drink, against murder and all other crime. Try to imagine what kind of life it would mean. A thief dreads the law and fears the policeman, but the honest man is glad for both. There must be law everywhere. Boys can not even play a game of ball or marbles without law. Since laws are for our best good we ought to obey them. We can not break the laws of health without suffering. Strong drink and tobacco are against the laws of health and the penalty is weakness and suffering. There are laws of home, school, county, nature, and God. How much people suffer before they learn that "the way of the transgressor is hard."

**TRUTH.**—If we keep the law, the law will keep us.

**APPLICATION.**—Since laws are our friends, let us treat them as friends. W. A. H.

## The Primary Class

**TOPIC.**—Why We Have Laws.

**AIM.**—To show why we must learn to obey.

**PREPARATION.**—Cut from a magazine a picture of a child sick in bed. Cut out another picture of a healthy, happy child at play. Mount them on heavy paper or pasteboard and place them where they can be seen. Make a list of the little laws that you observe in the Sunday-school class. Make the list attractive, writing it with colored crayons and decorating it with little flowers. Write the laws simply, such as, "The Sunbeam Class should come into the room quietly," "The Sunbeam Class should learn the memory verse." The laws should deal with ordinary class conduct. Your room and your class will no doubt have its own problems that you alone are familiar with. This lesson on obedience to law will give you an opportunity to deal with some of these problems without causing you to feel that you are exercising discipline.

**LESSON.**—You can use the pictures of the sick and the well children to illustrate the need of following laws of health. Even a primary child knows that overeating will bring on indigestion, etc. Then, show that laws are necessary to make motor cars stay on their own side of the road and thus to prevent them from running into others. In the Sunday-school class we need little laws so we can have a fine class. Sometimes we do not need to write out the laws but we know what they are, and so we obey them.

**TRUTH.**—Obedience makes happy people. **APPLICATION.**—Christian people gladly obey law. F. B. L.

# LESSON VI

Home Readings for week, Monday, November 4, to Saturday, November 9.

- |  |   |
|--|---|
| M. Jehovah's universal reign. Isa. 2:1-11.       | T. The comity of nations. Isa. 19:19-25.        |
| T. God of the nations. Acts 17:22-31.            | F. Kinship of the nation. Psalm 87.             |
| W. No racial lines in the kingdom. John 4:15-26. | S. The gospel in the mother tongue. Acts 2:1-6. |

**World Peace Through Mutual Understanding.**—Isa. 2:2-4; 11:6-10; 19:23-25; Acts 17:22-28; Eph. 4:4-6, 13-19; John 4:20, 21.

**Printed Portion:** Isa. 2:2-4; Acts 17:22-28; John 4:20, 21. **Devotional Reading:** Psalm 98:1-9.

(Memory Verse, Acts 17:26)

Isaiah 2:2-4

2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Ja'cob; and he will teach us of his ways, and we will walk in his paths; for out of Zi'on shall go forth the law, and the word of the Lord from Je-ru'sa-lem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Acts 17:22-28

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Ath'ens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription,

TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

John 4:20, 21

20 Our fathers worshipped in this mountain; and ye say, that in Je-ru'sa-lem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Je-ru'sa-lem, worship the Father.

**Golden Text.**—They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. 11:9.

**Practical Truth.**—The man of faith does not idly wait for the reign of peace; he strives to win it.

**Topic.**—Our Share in Promoting International Understanding.

**Outline.**—I. All kingdoms under the rule of right. II. An era of universal peace. III. International good-will. IV. All nations of one blood. V. Universal worship.

**INTRODUCTION.**—1. **World peace.** World peace is desired by all true Christians (Rom. 12:18; Gal. 6:10). God promises a blessing upon the peacemakers (Matt. 5:9). The past history of the world is one of war and bloodshed. And we still continue to foster the spirit of war, by the prominence we have given to the men who have been the most successful warriors. Their exploits are published in our school histories, extolled by our orators, and sung by our poets. Painters have painted the notable charges made on the battle-field. Sculptors have carved monuments to the war heroes' memory, and these occupy prominent places in our cities. Such has been our practise until the young people have almost worshiped the warrior, and are led to emulate his ways. If we wish to secure world peace, we must give more prominence than we have been giving to the benefactors of mankind. The philanthropists, the reformers, the inventors, the scientists, the architects, the musicians, the scholars, and the great religious leaders must be held up as the true ideals of life.

2. **Mutual understanding.** Wars have become so destructive to human life and property, and

the constant preparedness for war so expensive, that the nations realize that something must be done to stop war if it can be done. As a nation we should go just as far as it is possible for us to go, by mutual understanding and by disarmament, to secure world peace, and at the same time consistently protect our own citizens. If misunderstanding were the sole cause of wars, then we could abolish wars by mutual understanding. But our chief trouble lies in the heart (Jer. 17:9; Matt. 15:19). Some people persist in doing wrong when they know better (John 15:22-25). The thirst for conquest, commercial rivalry among the nations, the money made by business corporations who furnish munitions of war to the nations, and the great number of officials and men who are supported by our military system all stand in the way of adjustment to a program of world peace by mutual understanding.

3. **The Prince of peace.** Jesus is the key to world peace. He is the "Prince of peace" (Isa. 9:6, 7). We must receive him (Acts 4:12) and let him dwell in our hearts (Eph. 3:17). He will cleanse our hearts (Ezek. 36:25-27; Acts 26:18), make us love everybody (Eph. 4:4, 6; John 3:16), and treat everybody right (Luke 6:31). If everybody would obey Christ we would have world peace by mutual understanding. A. J. H.

**COMMENTARY.**—I. **ALL KINGDOMS UNDER THE RULE OF RIGHT** (Isa. 2:2-4). 2. **in the last days**—A time far in the future from Isaiah's day. **mountain of the Lord's house**—"A mountain, in Scripture symbolism, means a kingdom." Hence, the Lord's kingdom. **in the top of the mountains**—The Lord's kingdom shall be over all king-



doms, in both a spiritual and a material sense. **all nations shall flow unto it**—All nations shall yet seek the Lord's kingdom or be forced to acknowledge its supremacy. **3. out of Zion shall go forth the law**—When Jesus returns to reign upon the throne of David all law shall proceed from the capital in Zion. A spiritual interpretation is seen in the tendency of nations to pattern their laws after the fundamentals laid down by Jesus. **4. shall beat their swords into plowshares**—The vogue of warfare as we know it can not last. Nations will either come to agreements for peace, or peace will be forced upon them by the Lord when he comes to put down all rule and authority and himself becomes the Shepherd over the nations.

II. **AN ERA OF UNIVERSAL PEACE** (Isa. 11: 6-10). Whatever disagreement may exist concerning the method of ushering in the era of peace under the mastery of the Lord Jesus, that era is sure to come—an age when anger, ferocity, and every form of discord and quarrelsomeness shall be banished from the hearts of both men and animals.

III. **INTERNATIONAL GOOD-WILL** (Isa. 19: 23-25). The picture of Egypt, Assyria, and Israel, all ancient enemies, dwelling peaceably side by side, with highways of commerce running from one to the other and with the favor and blessing of Jehovah over all is a picture of what will yet be among all nations.

IV. **ALL NATIONS OF ONE BLOOD** (Acts 17: 22-28; Eph. 4: 4-6, 13-19). **Acts 17: 22. men of Athens**—This was a most respectful form of address, the form that the great orator Demosthenes used in his orations. **too superstitious**—A better rendering is, "very religious." He gives his reasons for this statement in the next verse. **23. passed by**—"Passed along."—**R. V. beheld your devotions**—The thought is that Paul saw their many objects of worship.

**24. God that made the world**—Paul now began to declare the true and living God and affirmed his creative power and his authority. **dwelleth not in temples made with hands**—He who made all things and rules all things is too great to be confined to any temple that man might make.

**26. of one blood all nations of men**—The prophet Malachi said, "Have we not all one Father?" (Mal. 2: 10). The Athenians would naturally object to this statement, for they divided mankind into two classes, Greeks and barbarians, and the barbarians were of little account. **27. that they should seek the Lord**—God in his creation of the world and in its preservation and his providences intended man should recognize him and serve him. **might feel after him, and find him**—Seeing God in nature, man would be led to a saving acquaintance with him.

**28. in him we live, and move, and have our being**—God is the source of our existence and he provides for us and grants us protection. **your own poets**—Paul here recognizes the culture of the Greeks.

**Eph. 4: 4-6.** The church, made up of all races and nationalities, is a unity and God

is the one Father of all, above all, and through all. **13-19.** The purpose of the ministry and of all the gifts of the Spirit is to bring the church, individually and as a unit, to God's standard of perfection.

V. **UNIVERSAL WORSHIP IN THE SPIRIT** (John 4: 20, 21). **20. our fathers worshiped in this mountain**—The Samaritan woman was talking with Jesus about the relative value of Samaria and Jerusalem as places of worship. **21. neither in this mountain, nor yet at Jerusalem**—Jesus revealed that in him places had lost their significance in the matter of worship.

**PLAIN TEACHINGS.**—Whatever may be the various opinions about the origin of sin, we have to face the fact that sin is here. The havoc it has wrought in the physical universe can clearly be seen in the spirit and the fearful consequences of war. But the struggle of righteousness against sin can not go on forever. One side will win. No one can believe that Satan will triumph over God. The right will win because it is certain that the wrong can not. There are different opinions about the final steps in the victory of the right. Some think it will be by Christ's sudden return to earth to set up a universal reign of righteousness and thus end forever the domination and even the influence of sin. Others think the process will be by a gradual adoption of Christ's principles in human society. However it comes, it will put an end to all quarreling, bitter contentions, neighborhood strife, and war.

### QUESTIONS

1. What position does Jerusalem hold among the nations in Isaiah's picture of a coming age? Isa. 2: 2, 3.
2. How does Isaiah describe a world without war? Isa. 2: 4.
3. In what way did Paul recognize the religious devotion of the Athenians?
4. In what way does Paul contrast the true God with heathen idols?
5. In what verse does Paul teach the common origin and the brotherhood of all men?
6. How does Paul teach the controlling power of God in history?
7. What is the object of God's providential control of men and nations?
8. How are even false religions an expression of the religious hunger of the human heart?
9. What difference respecting worship held the Samaritans and Jews apart?
10. Can the true worship of God be confined to any locality?
11. In what practical way, by commercial, educational, literary, political, or religious relationships with other nations, may the cause of international good-will be promoted?

### DISCUSSION TOPICS

1. War a crime against human brotherhood.
2. Disarmament and world peace.
3. Arbitration and world peace.
4. Things which encourage war.

W. W. L.

## Lesson Illustration

There are great enemies to peace harbored in the hearts of men, namely, avarice, anger, ambition, pride, envy, and race prejudice. While men are talking of world peace these unholly hatreds are about to break forth and bring sudden destruction to modern governments. Happy the day when cannon, bayonet, and sword are made into agricultural implements and used to till the soil they have soaked with blood. Peace on earth is yet to be. World peace will be among the first triumphs of the coming King. What a day that will be! Every Christian is a peace advocate, though surrounded by the bloodhounds of war spirit. Ruskin says, "No peace was ever won from fate by subterfuge or agreement. No peace is ever in store for any of us, but that which we shall win by victory over shame or sin—victory over the sin that oppresses, as well as over that which corrupts." J. H. W.

## One Missionary Minute

This lesson brings vividly to mind the boundary dispute some three decades ago between Chile and Argentina. Reason prevailed, war was averted, and the two republics found peace. There now stands upon the mountains on the boundary line, one of the most significant monuments in the world—"The Christ of the Andes." The left hand of the majestic bronze figure supports a cross; the right hand is extended in blessing. Below is the inscription: "Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer." C. T. B.

## Sidelight from Science

### BEATING SWORDS INTO PRUNINGHOOKS

A new style of chemical warfare against insect pests of forest and orchard trees which may partly or wholly replace the time-honored but expensive method of spraying and dusting, is described by Dr. L. O. Howard.

The method was developed by chemical warfare technicians, who wished to turn their military talents to use in the arts of peace. The materials resemble somewhat the "smoke candles" used to generate a smoke screen in war-time, except that the fumes given off by the peace-time chemical smudges contain arsenic. In some places the smokes are set on the ground at intervals, and in others they are carried through the grove or orchard on long poles by ranks of men. In either case they fill the air with a white fog, which takes an hour to settle. At the end of that time an examination of the leaves shows that they are covered with a thin deposit of arsenical residue.

This somewhat parallels beating swords into plowshares and spears into pruning-hooks. J. M.

## Practical Applications

**Future peace.** The Bible tells us very plainly that there is to be a time of world peace when the nations will cease to fight each other and turn their swords into implements of agriculture (Isa. 2: 2-4; Micah 4: 1-4), when the savage nature will be taken out of the wild beast (Isa. 11: 6-9), and when the wilderness shall blossom as the rose and joy shall take the place of sorrow (Isa. 35: 1-10).

**The rights of nations.** Nations are appointed by God and have equal rights as they are all of one blood (Acts 17: 22-28), and God is no respecter of persons (Acts 10: 34, 35). The white race violated the rights of Japan when they forced an entrance to Japan at the mouth of the cannon. They violated the rights of China when they forced the opium traffic upon China. "The most favored nations" violate the rights of China when they refuse to pay taxes on their foreign settlements in China, when they refuse to let their citizens be tried and punished by Chinese courts for violating Chinese laws, and when they dictate to China the amount of tariff they shall collect on imported goods.

**God's sovereignty.** God rules the human family by two methods: By appealing to our free will, and by his sovereign authority. World peace would be brought about if all would do God's will and receive Jesus Christ (Luke 2: 14; 19: 41, 42). But the nations reject Jesus now, much as the Jews rejected him (John 1: 10; 5: 40; Matt. 23: 37). So if God can not give us world peace by planning and choice, he will give us peace by his sovereign power. Satan has deceived the nations (Rev. 20: 3). He is the "god of this world" (2 Cor. 4: 4), the "prince of this world" (John 14: 30; Eph. 2: 2). Jesus is coming again in power as King of kings (Matt. 25: 31-33; Rev. 19: 11-16). He will overthrow Satan and all unrighteous governments (Psa. 2: 7-12; 1 Cor. 15: 24, 25; Isa. 63: 1-6). He shall sit upon the throne of David in Jerusalem (Luke 1: 32, 33; Psa. 2: 6; 110: 1, 2). His kingdom shall last forever (Dan. 7: 13, 14, 27; Isa. 9: 7).

A. J. H.

## The Lesson Picture



Pouring oil on rough water will help to make the waves subside. Can America do this for the world's unrest?

## The Senior and Adult Classes

**INTRODUCTION.**—Consider various evidences of the trend of sentiment toward peace since the world war, especially the actual accomplishments toward that end, as the league of nations, world court, Washington conference, and arbitration treaties.

**THEME.**—Our Share in Promoting International Understanding.

**I. THROUGH EDUCATION.**—An understanding of other nations lessens the danger of war. Discuss the place misinformation, prejudice, and forged documents have had in producing fear, ill feeling, and even war. Instead of devoting much time to crime news, we should study about other nations and their problems. Travel is a great educator. Foreign study and exchange professorships with other countries help. Discuss the value of good-will aeroplane flights.

**II. THROUGH POLITICS.**—The wisdom or folly of governmental officials is crucial when peace or war is under consideration. We should vote for men who are peace loving, and never for demagogues who "rattle the saber." Undue military preparation should be avoided. Why? Statesmen should avoid a selfish spirit in dealing with other nations. It is through politics that machinery for peaceable adjustment of disputes must be set up.

**III. THROUGH RELIGION.**—True religion makes people peaceable and helps to promote peace. Missionary work advances justice and righteousness and a better knowledge of other nations. If the principles of Christianity dominated the nations war would end.

B. L. O.

## The Intermediate Class

**TOPIC.**—Working for World Peace.

**AIM.**—To explain what we can do to help insure world peace.

**APPROACH.**—How would you like to be drafted as soldiers and be sent into battle? Speak of the hardships, suffering, death, and taxation in connection with war.

**LESSON.**—1. We can work for world peace by learning about other nations and their problems. War, and preparation for war, have sometimes come as a result of fear, because nations did not understand each other. 2. We should seek to learn concerning the causes of war in the past, and how they can be avoided, if possible. 3. We should promote sentiment against war, and in favor of the settling of disputes by other means. How much better it is for representatives of nations to get together and talk matters over and come to some decision, or have some one else decide for them, than to declare war and go to killing each other. 4. When we are old enough to vote we should vote for those men for high office who truly want peace.

**TRUTH.**—The Bible teaches that the time is coming when there will be peace.

**APPLICATION.**—If we wish to escape the horrors of war we should all work for world peace.

B. L. O.

## The Junior Class

**TOPIC.**—Friends the World Around.

**AIM.**—To learn something of the blessings of peace and the curse of war.

**APPROACH.**—The legendary account of the sirens who, dressed in snowy garments, would stand on the seashore when a vessel was passing, and send forth most beautiful music. When the sailors, charmed with the strains, became careless, the vessel would drift out on the rocks. Then the sirens would drop the robes and harps, rush down with weapons, and kill and rob their victims.

**LESSON.**—Juniors carry impressions all their lives. It will be well to impress them with the dark side, the horrors of war. The murderous strife, the suffering and bloodshed, the broken homes and broken hearts, the terrible evils that follow every war. Like a bitter quarrel war leaves both sides angry, and ready for another conflict. Follow this with an effort to show the blessings of peace. Contrast peaceful, happy homes with those from which war has taken the father or son. Speak of great factories where men find work making plows and harvesters, instead of cannons.

**TRUTH.**—Strife is a curse.

**APPLICATION.**—Let us pray that love and friendship may put an end to war.

W. A. H.

## The Primary Class

**TOPIC.**—Friends the World Around.

**AIM.**—To show the need for peace.

**PREPARATION.**—Make a set of paper dolls about twelve inches tall showing the children of various countries, such as Japan, China, Africa, South America, India, Alaska, Russia, etc. From a geography textbook you can get the proper costuming and appearance of these children. Use colored crayons as much as possible. On a separate sheet of paper or on the blackboard be prepared to draw the homes of these children and something of their life, such as their dishes, food, etc. A geography and an encyclopedia will furnish plenty of material.

**LESSON.**—This lesson furnishes a wonderful opportunity to teach world peace and friendship and to inculcate the true missionary spirit. Tell in what sort of conditions and under what awful handicaps our little foreign brothers and sisters live. We have so much and they have so little. What do they need the most? What is it that makes us so happy that they do not have? What can we give them that will make them as happy as we are? Just one thing—Jesus. They do not know about him and his love. If we send them a knowledge of him, we will be doing the very best and kindest thing we could do. We must help to send missionaries to them. If you can get a copy of the picture of Christ surrounded with children of all nations, it would be a fine climax for this lesson.

**TRUTH.**—Jesus loves every one.

**APPLICATION.**—If we are followers of Jesus, we will love every one, too.

F. B. L.



## LESSON VII

Home Readings for week, Monday, November 11, to Saturday, November 16.

- |  |   |
|--|---|
| M. Overcoming racial antipathies. Acts 10: 9-16. | T. Jesus and the Samaritan woman. John 4: 5-14. |
| T. Christianity and the races. Acts 10: 23-33.   | F. Our debt to alien races. Rom. 1: 8-17.       |
| W. Home-making in a foreign land. Ruth 1: 6-18.  | S. Racial prejudice rebuked. Acts 13: 44-52.    |

**Living with People of Other Races.—Ruth 1: 1-18; John 4: 5-10; Acts 10: 1 to 11: 18; Rom. 1: 14; Gal. 3: 28, 29.**

**Printed Portion: Acts 10: 9-15, 30-35; Gal. 3: 28, 29. Devotional Reading: Eph. 3: 14-21.**

(Memory Verse, Gal. 3: 28)

Acts 10: 9-15

9 On the morrow, as they went on their journey, and drew nigh unto the city, Pe'ter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Pe'ter: kill, and eat.

14 But Pe'ter said, Not so, Lord: for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

Acts 10: 30-35

30 And Cor-ne-li-us said, Four days ago I was fasting until this hour: and at the ninth

hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cor-ne-li-us, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Jop'pa, and call hither Si'mon, whose surname is Pe'ter: he is lodged in the house of one Si'mon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Pe'ter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Gal. 3: 28, 29

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Je'sus.

29 And if ye be Christ's, then are ye A'b'ra-ham's seed, and heirs according to the promise.

**Golden Text.**—Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. Acts 10: 34, 35.

**Practical Truth.**—Most of the barriers to interracial friendship can be broken down by study and association; the others, by the power of grace.

**Topic.**—The Contribution of Various Racial Groups to a Common National Life.

**Outline.**—I. Naomi in the land of Moab. II. Jesus among the Samaritans. III. Peter among the Gentiles. IV. Paul's attitude toward all nations.

**INTRODUCTION.**—I. The pride of race. If there is one sin more thoroughly condemned than another in the Scriptures it is the sin of pride. And if there is one manifestation of pride more hateful than another it may well be the pride of race—especially in the face of the plain teaching that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." No close student of events leading up to the World War can fail to note the baneful effect of overemphasizing the virtues of one racial group as compared with another. And when one racial group begins to boast that it possesses the virtues of the "super man" as compared with all others, a conflict will soon be brought on to prove that superiority.

2. **Jesus our great Example.** When Jesus was on earth he was very closely confronted with the problem of race prejudice and pride. For there probably is no better example of these to be found anywhere in the world than was manifested by the Jew toward the Samaritan. The Samaritans were a mongrel folk, hated and de-

spised by the Jews. Jesus was a Jew: but when the opportunity came, he was just as ready to preach his gospel to the woman of Samaria (John 4: 5-10) as he was to preach to the Jews. His is the everlasting example for those who would be his followers in their relationships with people of another race. E. A. H.

**COMMENTARY.**—I. NAOMI IN THE LAND OF MOAB (Ruth 1: 1-18). In a time of famine in Judea, Naomi went with her husband and two sons to Moab. They lived happily among the Moabites for ten years, and the two sons married Moabite daughters. She must have shown herself gracious and kind to the people of the Moabite race, for when she returned to her own land her two daughters-in-law, whose husbands had died, wished to go with her. Ruth insisted on going and did so. She became the wife of a rich man in the land of her adoption, and was greatly loved by her neighbors. Naomi in Moab and Ruth in Judea are examples of happy relationships with people not of one's own race.

II. JESUS AMONG THE SAMARITANS (John 4: 5-10). The Jews had a strong prejudice against the Samaritans and avoided passing through their territory. They refused to have any commerce with them. Jesus rebuked such narrowness by passing through the territory of the Samaritans and by remaining with them preaching the gospel with his disciples for some days.

III. PETER AMONG THE GENTILES (Acts 10:

1 to 11:18). **10:1-8.** A Roman army officer, named Cornelius, stationed at Cæsarea, was a devout man, given to much prayer, and charitably disposed toward the poor. In a vision an angel told him that God approved him and that he should send to Joppa for Peter who would give him some directions.

**9. upon the housetop**—The roofs of Oriental houses are flat and are much used as places of rest and retirement. **sixth hour**—Twelve o'clock noon. **10. would have eaten**—Orientals eat their first meal late in the forenoon and it is likely that Peter had eaten nothing that day. **he fell into a trance**—He was in a state of mind in which there were revealed to him objects, which, though not real, impressed themselves vividly upon his mind. **11. a certain vessel**—Something that would contain many animals. It was like a great sheet let down by cords attached to the four corners. **12. all manner**—To the Jews beasts, birds, fish, and creeping things were of two classes, clean and unclean, and both classes were mingled in this great vessel. **13. there came a voice**—Peter recognized it as God's voice (v. 14). **14. not so, Lord**—Peter's Jewish training forbade his eating any animal food except that which was legally clean. **common or unclean**—That food was looked upon as common which was used by the Gentiles, who had no respect for Jewish laws. **15. what God hath cleansed**—"The heaven-sent voice revokes what had been enjoined from heaven at the giving of the law. The power which made the restriction can remove it."

**16-22.** As Peter's vision closed, the men whom Cornelius sent to Joppa for Peter arrived and called for him. The Spirit told Peter to have no doubts concerning the vision and to go with the men.

**23-29.** The Jews considered it unlawful for them to sit at the table with Gentiles or to be in their company. Nevertheless Peter learned the lesson of the vision and invited the messengers into the house for meals and lodging. The next day he went with them to Cæsarea.

**30. I was fasting . . . and . . . I prayed**—It is under similar conditions that men usually get directions from the Lord. **a man . . . in bright clothing**—Compare the angel the women saw in Jesus' empty tomb (Mark 16:5). **31. thy prayer . . . and thine alms**—Cornelius' devotion was genuine because his faith was accompanied by works. **32. send . . . to Joppa**—About thirty-five miles south. **Simon a tanner**—Peter was lodged with a man of no social prominence. **33. immediately**—Cornelius obeyed the Lord as he expected his soldiers to obey him. **to hear all things**—Cornelius was surrendered to even the unknown will of God.

**34. God is no respecter of persons**—God's telling Cornelius to send for Peter, a Jew, and at the same time telling Peter to go to Cornelius, a Gentile, convinced Peter that God made no difference between Jews and Gentiles. All races are alike before the Lord. **35. he that feareth him . . . is accepted**—Character, not race or color, determines one's standing before God.

**11:1-18.** When Peter returned to Jerusalem the strict Jewish Christians there remonstrated with him for visiting the Gentiles in Cæsarea. But when Peter rehearsed the whole story they ceased their objections and seemed to accept the truth that repentance was being offered to the Gentiles.

**IV. PAUL'S ATTITUDE TOWARD ALL NATIONS** (Gal. 3:28,29). In Christ Jesus all are one, whether master or servant, Jew or Greek, male or female. All who are in Christ are truly Abraham's spiritual descendants and entitled to all the promises.

**PLAIN TEACHINGS.**—Some of the dislike which persons have for people not of their own race is due to differences in customs and manners which require time and association to overcome. It is not an insurmountable barrier to interracial friendship. Small children do not have such dislikes. Missionaries who spend long periods among foreign peoples become accustomed to the ways that were distasteful at first. Another cause of dislike is a difference in the color of the skin. This however is a matter of taste and association. Color alone lends no quality, good or bad. Generous hearted persons can overcome this barrier if they will. There are numerous other causes of dislike, more or less valid, but the greatest cause of all is prejudice, a carnal condition of the heart, which looks upon other races with contempt while harboring a sense of personal superiority.

#### QUESTIONS

1. Why may we suppose that friendly relations existed between Israel and Moab in Ruth's time? Ruth 1:1.

2. How long did the Bethlehemite family live in the land of Moab? Ruth 1:4.

3. What truths may we learn from the book of Ruth regarding the proper treatment of foreigners?

4. What was Jesus' attitude toward Jewish pride and exclusiveness? John 4:7.

5. Did Jesus offer the living water to the Samaritan as freely as to the Jew? John 4:10.

6. May we, in any sense, discharge our obligation to God by serving mankind? Rom. 1:14.

7. What was the character of the Roman officer, Cornelius?

8. From whom was Cornelius directed to seek further instructions? Acts 10:5.

9. Why was the great sheet vision necessary to prepare Peter to receive the messengers from Cornelius?

10. Why was Peter not willing to kill and eat at God's command?

11. Of what was the great sheet with its multitude of animals an evident type?

12. Was faith in Christ, or obedience to the light he had, the ground of Cornelius' acceptance with God?

#### DISCUSSION TOPICS

1. Non-Jewish blood in the genealogy of Jesus.

2. America's debt to foreigners.

3. The love that overlaps all race barriers.

W. W. L.

## Lesson Illustration

It is related of the Duke of Wellington that once when he remained to take the sacrament at his parish church, a very poor old man went up the opposite aisle and reaching the communion table knelt down close by the side of the duke. Some officious person came and touched the poor man on the shoulder and whispered to him to move farther away or rise and wait until the duke had received the sacrament. But the keen ear and eagle eye of the great commander caught the meaning of the touch and the whisper. He clasped the old man's hand and held it tightly to prevent his rising; and in clear, distinct undertone said, "Do not move; we are all equal here." God is no respecter of persons and all true Christians are like God in this respect, regardless of race or color. It is sin that has made any human being or race feel a superiority over others instead of recognizing every one as a brother. The barriers between peoples are all artificial barriers. If one race is weak or backward, others must help.

J. H. W.

## One Missionary Minute

A distinguished editor once said that we could not expect an Occidental religion like Christianity to appeal strongly to the Orientals who come to us. Such a statement shows to what extent race prejudice can blind men to the facts of history.

"There'll be pots of real gold 'neath the rain-bows that span  
Our fair skies when we catch the Christ-vision of man.  
Then the aliens, no longer the 'scum of the earth,'

But as brothers to us of the haughtiest birth,  
Shall be welcomed as pilgrims who follow his hand  
That hath crowned with the fulness of blessing,  
our land."

C. T. B.

## Sidelight from Science

### UR OF THE CHALDEES

The human race seems never to have lacked ideas of refinement and beauty, or the ability to execute such ideas. Dr. C. Leonard Wolley reports that the finds in Ur of the Chaldees, 2000 years older than the objects taken from Tut-ank-amen's tomb, compare favorably in workmanship with the finest art work of Egypt. He mentions particularly jewelry in gold; sculpture in marble and lapislazuli; the full array of toilet articles, including vanity cases with all of the dainty instruments in solid gold; weapons, such as spearheads, mace heads, and arrow points, mostly of copper, though sometimes of solid gold. Masculine vanity was represented by a dagger with a hilt of lapislazuli studded with gold, a burnished gold blade, and a golden sheath. The arched and vaulted roof shows familiarity with the complex arch, attributed to a much later time. The investigator reports that the art objects are finer in the lower levels. All this argues against the crudities attributed to early races. J. M.

## Practical Applications

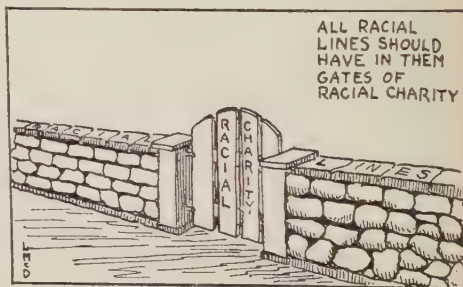
"The white man's burden." In international circles much has been heard in recent decades about "The White Man's Burden." Mr. Kipling, England's imperialistic poet, would have us believe that it is the duty of the Anglo-Saxon element within the empire to give attention to the backward peoples of the earth and provide them with government and such other institutions as would help to elevate them, thus bearing the burdens of those who are unable to bear their own. As far as this can be done, and is being done unselfishly, it is to be commended.

**Race as the basis of social discrimination.** In the United States the race problem is ever with us, and especially the negro problem. That the negro and the white man can ever live together on a plane of complete social equality, seems out of the question. Perhaps it is not desired by either race, and certainly it is not necessary to Christian fellowship. How professed followers of Jesus Christ can refuse to fellowship and welcome into their church services a Christian representative of any race, is beyond understanding. Both the example and teaching of our Lord and Master place the stamp of condemnation upon any such attitude.

"The stranger within our gates." Visit our great metropolitan centers and observe there the multiplied thousands who have come from the four quarters of the earth. Many of these differ from us in race, language, and religion. Among the poorer class of foreign element of our great cities there is a crying need for missionary work. Those who know Jesus Christ, and his power to regenerate, must carry to these unconverted masses the gospel message, and minister to their physical and intellectual needs as far as possible. Who is available for this great work? Blessed be the capable, educated, ambitious, Spirit-filled young man or woman who will turn aside from the allurements of wealth and affluence to give attention to this worth-while work.

E. A. H.

## The Lesson Picture



Color and other racial distinctions will always be a dividing wall among men. However there must be made abundant means for approach to one another for purposes of mutual helpfulness.



## The Senior and Adult Classes

**INTRODUCTION.**—Discuss the definition of race. See the dictionaries. The term is used in different senses. For our purpose we may think of a race as a group of people having in a general way certain common characteristics of color, culture, social standards, language, and religion.

**THEME.**—The Contribution of Various Racial Groups to a Common National Life.

**I. THE CONTRIBUTION OF THE NEGRO.**—The southern part of the United States has been developed largely by negro labor. A sudden emigration of negroes from the South would mean economic upheaval and distress. Discuss their progress since the Civil War. Note their ability as singers.

**II. THE CONTRIBUTION OF THE MEXICAN AND JAPANESE.**—In the Southwest and on the Pacific coast the labor of these groups is a considerable factor. The Mexican supplies a demand for common labor, while the Japanese is an expert in truck farming. In California in 1920 the Japanese cultivated only one and six-tenths per cent of the farm land, yet produced thirteen per cent of the state's food output.

**III. THE CONTRIBUTION OF THE JEW.**—Discuss the ability the Jews exhibit as merchants, and the high position of some of their number in the mercantile world. They have shown ability as lawyers, and in other professions. A Jew is on the Supreme Court. Other racial groups may be considered also.

B. L. O.

## The Intermediate Class

**TOPIC.**—Treating Those of Other Races as We Should Like to be Treated.

**AIM.**—To show how we should treat the people of other races.

**APPROACH.**—Ask the class what different racial groups there are in their country. In the United States there are negroes, Mexicans, Indians, a few Chinese and Japanese; also Jews, and people from southern and eastern Europe who differ considerably from us.

**LESSON.**—People of other races are sometimes despised and treated as utterly inferior. This seeming inferiority is often due in part at least to the fact that they have not had the opportunities we enjoy, educationally, religiously, and financially. Show how this is true with regard to some of these groups. Instead of treating them with contempt, we should seek to help them. We should be kind to them and cultivate a feeling of respect for them and of sympathy with them. We should give to the home missionaries who labor to save and help these people. Tell the class about the home missionary work their denomination is doing. Such reports may be obtained from denominational headquarters, and are of great interest to Intermediates.

**TRUTH.**—In God's sight the soul of the black man or the yellow man is as valuable as that of the white man.

**APPLICATION.**—We should manifest the spirit of Christ in all our relations with people of other races.

B. L. O.

## The Junior Class

**TOPIC.**—Friends of Many Races.

**AIM.**—To learn that all races are of one blood.

**APPROACH.**—There are many colors, but they are all merely rays of light and come from the same source, the sun. Dew, rain, mist, and steam are all water in different forms.

**LESSON.**—Color is only on the outside; and language, customs, and clothing do not change men inwardly. Suppose a babe taken from America to China and raised by Chinese parents. If he should be dressed in Chinese garments, taught the Chinese language, taught to eat with chopsticks, and his hair allowed to grow long and be braided in queue, he would still be an American by blood. A poor homeless girl, in a strange city, was ill. She went from house to house seeking lodging, but was everywhere turned away, the people saying, "She is no kin of ours." It was found, however, that she had a contagious disease, and she spread it over the entire town. In this was it proved she was their kin. Race prejudice needs to be done away. Two Moravian missionaries years ago wished to preached to the slaves in the West Indies but were not permitted to do so. They had themselves sold as slaves in order that they might tell the slaves of the Savior.

**TRUTH.**—The love of Christ knows no difference in race or color.

**APPLICATION.**—Let us be the friends of all, no matter what their race or rank.

W. A. H.

## The Primary Class

**TOPIC.**—Friends of Many Races.

**AIM.**—To teach impartial friendliness.

**PREPARATION.**—Get, if possible, a picture of Mary Slessor of Calabar. Perhaps your public library has a well-illustrated copy of her life. Most of them have several. In this volume you should find many interesting pictures. Take the book to class with you but be careful that eager little fingers do not tear nor soil it. Read the life of this wonderful pioneer missionary, if you are not already familiar with it. Be prepared to tell it in simple language to the children. "Once there was a little girl named Mary," etc.

**LESSON.**—Tell the story simply and they will be charmed. Once this story told in the closing exercises of a Sunday-school kept even the adults interested for half an hour. If there is a more thrilling story, I have yet to meet it. Tell how Mary was a true friend to those people. She loved them and she gave them her best service. Show the pictures of her life and work there. Then tell how we can have the same spirit. We can be kind to little foreigners. We can do our best for Jesus right here at home, just as she did her best for him among those people far away in Africa.

**TRUTH.**—God loves us all.

**APPLICATION.**—We should love everybody.

F. B. L.

# LESSON VIII

Home Readings for week, Monday, November 18, to Saturday, November 23.

- |  |  |
|--|--|
| M. Jonah's disobedience. Jonah 1:1-10.           | T. Religion a universal experience. Acts 17:22-31. |
| T. Conversion of the Ninevites. Jonah 3:1-10.    | F. Patriots in an alien country. Psalm 137.        |
| W. A parable of divine compassion. Jonah 4:1-11. | S. Fellow citizens in God's family. Eph. 2:11-22.  |

## The Higher Patriotism.—Book of Jonah.

Printed Portion: Jonah 1:1-3; 3:1-5; 4:5-11. Devotional Reading: Isaiah 55:1-7.

(Memory Verse, Jonah 4:11).

Jonah 1:1-3

- 1 Now the word of the LORD came unto Jo'nah the son of A-mit'tai, saying,
- 2 Arise, go to Nin'e-veh, that great city, and cry against it; for their wickedness is come up before me.
- 3 But Jo'nah rose up to flee unto Tar'shish from the presence of the LORD, and went down to Jop'pa; and he found a ship going to Tar'shish: so he paid the fare thereof and went down into it, to go with them unto Tar'shish from the presence of the LORD.

Jonah 3:1-5

- 1 And the word of the LORD came unto Jo'nah the second time, saying,
- 2 Arise, go unto Nin'e-veh, that great city, and preach unto it the preaching that I bid thee.
- 3 So Jo'nah arose, and went unto Nin'e-veh, according to the word of the LORD. Now Nin'e-veh was an exceeding great city of three days' journey.
- 4 And Jo'nah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nin'e-veh shall be overthrown.
- 5 So the people of Nin'e-veh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

Jonah 4:5-11

- 5 So Jo'nah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.
- 6 And the LORD God prepared a gourd and made it to come up over Jo'nah, that it might be a shadow over his head, to deliver him from his grief. So Jo'nah was exceeding glad of the gourd.
- 7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.
- 8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jo'nah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.
- 9 And God said to Jo'nah, Dost thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.
- 10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:
- 11 And should not I spare Nin'e-veh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

**Golden Text.**—And hath made of one blood all nations of men for to dwell on all the face of the earth. Acts 17:26.

**Practical Truth.**—The Christian missionaries who give their lives to bring other races to Christ are the true internationalists.

**Topic.**—Patriotism and Internationalism.

**Outline.**—I. Jonah's call and his flight. II. Jonah's prayer and deliverance. III. Jonah's preaching in Nineveh. IV. Jonah's narrow selfishness.

**Time.**—About. B. C. 862.

**INTRODUCTION.**—I. **Jonah.** This prophet, who was the son of Amittai, was of Gath-hepher, a village of Israel. He seems to have prophesied about 860 years before Christ, about the time of the reign of Jeroboam II, and may have been a contemporary of both Hosea and Amos.

2. **Israel and Nineveh.** The nation whose government was at Nineveh was at this time not only wicked but powerful. Israel was a smaller people and seemed in danger of being swallowed up by the larger power. Certain Israelites hoped that because of her wickedness God would prevent the expansion of Nineveh and perhaps destroy her, thus saving Israel. It seems that while Jonah was willing to be a prophet to Israel he drew back, because of his patriotism, from the idea of preaching in Nineveh. He was afraid that his preaching would be effective, that Nineveh would repent, and that a merciful God would spare the city.

3. **Historicity of the book.** Some Bible critics treat Jonah as a piece of fiction. It should be remembered, however, that Jesus referred to Jonah's experiences in the whale as parallel to his own experience in the tomb, and that he

spoke of the mighty results of Jonah's preaching without a hint that the story was unhistorical (Matt. 12:38-41; 16:4; Luke 11:29-32). By 2 Kings 14:25, Jonah is strictly identified as a servant of Jehovah.

4. **Purpose of the book.** It is well to remember that while Israel was continually making political alliances with other nations contrary to the will of God she was narrow in her religious views and unwilling to have the benefits of her religion shared by those outside of Israel. In relating his experience, Jonah "intended to teach the inclusiveness of the divine government as he came at last to see it, and thus to rebuke the exclusiveness of Israel's attitude toward other peoples." Jonah is above all things a missionaryary book. C. L. H.

**COMMENTARY.**—I. **JONAH'S DISOBEDIENCE AND PUNISHMENT** (chap. 1). 1. **word of the Lord came to Jonah**—God never lacks means by which to communicate with men. 2. **Nineveh**—This city was the capital of Assyria and was more than 600 miles from Jerusalem. **cry against it**—Declare God's judgments which the wickedness of the city was inviting.

3. **to flee unto Tarshish**—Nineveh was northeast; Jonah proceeded west toward Spain. **from the presence of the Lord**—Jonah did not think he could actually get away from the Lord. He thought to get away from a duty which he disliked.

4-17. A great storm arose on the sea and the ship on which Jonah was sailing was in danger of being wrecked. The sailors

believed the danger had come because some one on board had offended the gods. When the lot was cast and Jonah was indicated, he confessed his relationship to the God of heaven and that he was running away from a duty God had imposed upon him. When they demanded him to tell what they might do to save the ship, he told them to throw him into the sea. The sailors prayed that God would not charge them with Jonah's death, then they threw him overboard. God had arranged a great fish to swallow the man.

II. JONAH'S PRAYER AND DELIVERANCE (chap. 2). This strange judgment awoke in Jonah a true sense of his sinfulness in trying to desert his God and his duty, and he prayed earnestly to be saved from death and corruption in the fish's body.

III. JONAH'S PREACHING IN NINEVEH (chap. 3). 1. the second time—Not all who have run away from the Lord and duty have had a second opportunity to be commissioned. Both Peter and Jonah had that second chance. 2. that great city—Jonah was warned in advance of the greatness of the task before him. The city was great in size and great in possibilities of good or evil. It was too great for the Lord to allow its destruction without previous, faithful warning. 3. arose, and went—His punishment for running away from duty was sufficient; he was now ready to do anything God asked. of three days' journey—The city was so large that it would take three days for a man to walk around it—a distance of probably sixty miles.

4. Jonah began to enter into the city—He began as soon as he reached the edge of the city to cry out God's message. Yet forty days—As a prophet this definite period had been revealed to him by the Lord. Nineveh shall be overthrown—The same word as is used in connection with the destruction of Sodom and Gomorrah. The particular means to be used in Nineveh's case is not stated. 5. believed God—The men of Nineveh were more or less familiar with the history of God's works in Israel and they recognized Jonah as one of the Hebrew messengers of Jehovah. This first preaching of God's word in Nineveh had a great effect. proclaimed a fast—The Nineveh inhabitants knew that the threatened judgment implied that it could be averted by sincere repentance; otherwise they would not have been warned. Their fasting indicated their sincerity.

6-10. The voluntary repentance of the people was seconded by the king himself who went into mourning and issued a proclamation asking every person to fast and pray and to turn from every evil way and from all their violence. God accepted their sincere repentance and the city was spared. It could have been the same with Sodom; it had its opportunity.

IV. JONAH'S NARROW COMPLAINING (chap. 4). 1-4. Evidently Jonah had not preached with any desire to have the people repent. He had simply warned the city as a matter of duty because God had commanded it. He would have been gratified to see destruction come and thus prove the correct-

ness of his predictions. Thus, having done his duty he allowed this selfish, wicked spirit to possess him in a time of weariness and weakness. 5. sat on the east side of the city—He went into a lonely desert place while in his unpleasant mood. made him a booth—Of small desert brush for shade. 6. God prepared a gourd—To give Jonah an object lesson. 7. the gourd . . . withered—It had added to Jonah's comfort by furnishing shade. 8. he fainted—Because of the hot sun from which the gourd had sheltered him. 9. angry for the gourd—He wished the gourd to have been saved for his own comfort. 10, 11. God contrasted Jonah's desire to save a gourd for the simple purpose of a little shade, with his own desire to save a whole city of more than a hundred thousand inhabitants.

PLAIN TEACHINGS.—The tasks of true internationalism are not all easy tasks; the missionary of the cross to a backward people—an internationalist of the highest rank—must be a hero. The spirit that sometimes seizes persons, that they must crush some one else down in order to rise themselves, is a despicable spirit. When one nation thinks that it must encourage the failure of another nation in order to succeed itself, war is sure to follow. Every individual is helped when the whole social order is helped; so any nation is helped when all nations are improved. If Jonah represented his country, when in his weakness he wished for the destruction of Nineveh, Israel was inviting future trouble from Nineveh.

### QUESTIONS

1. What great king was ruling in Israel when Jonah lived? 2 Kings 14: 23, 25.
2. For what reason was Jonah directed to go to Nineveh?
3. What were some of the probable reasons why Jonah refused to go to Nineveh?
4. To what city did he attempt to go? Where was it located?
5. How many miraculous events occur in connection with his attempted flight?
6. What may we learn of Jonah's character by his reply to the sailors? Jonah 1: 12.
7. When given a second chance was the pathway of obedience made any easier for Jonah than at the first?
8. What was the effect of Jonah's preaching on the people of Nineveh?
9. In what way did the Ninevites bring forth fruit meet for repentance?
10. In what way was the loving-kindness of the Lord toward the people manifested? Jonah 3: 10.
11. Why was Jonah displeased when the Lord did not destroy the city? Jonah 4: 1.
12. How does Jonah's prayer reveal Jewish exclusiveness and an unworthy petulance? Jonah 4: 2, 3.

### DISCUSSION TOPICS

1. The city of Nineveh.
2. Navigation among the Phoenicians.
3. The universality of divine love.
4. Fleeing from duty.

W. W. L.



## Lesson Illustration

At the entrance to the harbor at the Isle of Man there are two lights which guide the mariner safely into the harbor. We might think the two lights would confuse the pilot. But the fact is, he has to keep them in line, and so long as he keeps the two lights in line his vessel is safe. Our international good-will, and higher patriotism depend upon our keeping our eyes on two signals, and keeping the lights in line—the love of God and the love of men. Then we can keep the channel and be safe from the rocks on either hand. There are pirates who would tear down the lighthouses because they hate the light. Christian patriotism will keep the lower lights burning and send their friendly gleams across the sea.

J. H. W.

## One Missionary Minute

"Though East be East, though West be West,  
The world they form is one"

Our continent is composed of all continents. Although Europe has made the greatest contribution, the continent of Africa has made a conspicuous one, and the contribution of Asia is noteworthy. It must be remembered that "His only begotten Son" was a son of Asia. It was in Asia that he was born; in Asia that he hungered and thirsted; in Asia that he was tempted and was victor. It was on the hilltops of Asia he was crucified.

Today when we look into the face of a Jew or a Syrian, a Japanese or a Chinese, is the voice of race hatred so stilled in our hearts that we can hear the call of duty? What is our responsibility? Are we true patriots? Or do we have some of the narrow traits Jonah had before he learned the lessons of his Nineveh experiences? God can broaden our vision even when education does not.

C. T. B.

## Sidelight from Science

### CITIZENSHIP OF TEACHERS

"This teaching of ideals is by its nature spontaneous and unstudied. And it has to be sincere. The public school teacher can not live apart; he can not separate his teaching from his daily walk and conversation. He lives among his pupils during school hours, and among them and their parents all the time. He is peculiarly a public character under the most searching scrutiny of watchful and critical eyes. His life is an open book. His habits are known to all. His office, like that of a minister of religion, demands of him an exceptional standard of conduct. . . . It is truly remarkable, I think, that so vast an army of people—approximately eight hundred thousand—so uniformly meets its obligations, so effectively does its job, so decently behaves itself, as to be almost utterly inconspicuous in a sensation loving country. It implies a wealth of character, of tact, of patience, of quiet competence, to achieve such a record as that."—Herbert Hoover.

J. M.

## Practical Applications

**The call of God.** All men are called of God. There is the call to repentance, to salvation, to holiness, and to final judgment. Jonah had a call to service. So have we. He was called to preach to his own people and then commissioned to a foreign field. There is a mistaken notion that certain persons called to special religious labor should make great sacrifices in ease and money to advance the gospel while other Christians are permitted to make small sacrifice and still be in good standing with the Lord. There is no such teaching in God's Word. It is true that some are appointed to give full time to Christian work while others may have secular employment; but with every true child of God his first business is the advancement of the kingdom. His other business is to pay his own expenses and the expenses of the kingdom. The call to Christian service is universal. You must either go down into the well to save this drowning child or you must hold the ropes for those who do go down. To try to escape all responsibility is cowardly.

**The danger in rebellion.** Jonah, the runaway, slept while the ship tossed and was almost lost on the great sea. His disobedience was the cause of the impending disaster. If the ship had gone down it would have been ruin for Jonah, that would have seemed just, but with him would perish his associates, though innocent in the transgression. And then the Ninevites—they must suffer too because their preacher did not come. No man lives to himself alone; and no man can take all the consequences of his rebellion to himself.

**God cares for all races.** Ninevites, Indians, negroes, Chinese, and Hottentots are also "his offspring." We are children of one family, and of one blood. When this truth has gripped our consciousness we are ready to share our gospel with others. If we have inherited better brains and advantages we have finer equipment with which to gather the gospel harvest. To whom much is given of him will much be required.

C. L. H.

## The Lesson Picture



A true patriot in his own country wishes other nations well. Love among nations can and will find a way to outlaw war.

## The Senior and Adult Classes

**INTRODUCTION.**—Recount the chief facts of the book of Jonah. See also 2 Kings 14: 25. Jonah was a patriot, but his patriotism was narrow and selfish. He wanted Assyria, a rival nation, to be destroyed. See the reason given for his fleeing in Jonah 4: 2. Compare the narrow nationalism of the Jews in New Testament times. See, for example, Acts 22: 21, 22.

**THEME.**—Patriotism and Internationalism.

**I. PATRIOTISM.**—Love of country is essential to the highest welfare of society. It prompts citizens to take an interest in political affairs. It causes men to lay down their lives in defense of their nation. The Bible approves of patriotism. It teaches us to honor and pray for rulers, to obey laws, and to pay taxes. Paul was a patriot. He was intensely interested in the welfare of his people. See Rom. 9: 1-4. But he was not a narrow patriot. He was also the great apostle to the Gentiles.

**II. INTERNATIONALISM.**—By this we mean cooperation with other nations, and a regard for their interests. It is a false patriotism that ignores the rights of other nations. All nations, whether large or small, have rights. The question of the relations between nations is now exceedingly important, because of easy and constant intercommunication. International agreements are necessary. Cooperation along many lines is essential. Discuss some of the agencies for international discussion and action.

B. L. O.

## The Intermediate Class

**TOPIC.**—What is True Patriotism?

**AIM.**—To explain our duties to our country.

**APPROACH.**—Ask the pupils concerning the origin and early history of the nation. Discuss some of the blessings and liberties enjoyed, in contrast with those in former ages, and in many countries today.

**LESSON.**—1. A true patriot will love his country. He will appreciate its institutions, and the blessings good government has made possible. Jonah loved his country so much that he did not wish to preach to any other. He wanted Nineveh destroyed. We can love our country and wish other countries well at the same time. 2. A true patriot will protect the interests of his country. He will seek to guard it against enemies from within and from without. He will vote when old enough, and will seek to elect good and wise officials. He will defend his country in time of danger. 3. A true patriot will strive for the highest welfare of his country. He will work for good and just laws, and will obey the laws himself. He will not try to avoid serving on juries, unless there is a proper reason. He will encourage good officials.

**TRUTH.**—True patriotism is the duty of us all.

**APPLICATION.**—Be patriots when you are young, and then you will be patriots when you grow older.

B. L. O.

## The Junior Class

**TOPIC.**—God's Love for Everybody.

**AIM.**—To learn that God's love is unchanging and alike to all.

**APPROACH.**—In Yellowstone Park, U. S. A., there is a large geyser, known as Old Faithful, which throws a great column, 200 feet in the air, every forty-five minutes. Winter and summer, in cloud or sun, it never changes.

**LESSON.**—God's love is like that. It does not depend upon race, color, condition, or place. It is alike to all. Our love is likely to be limited to our friends, or to those who do us some kind of good. The love of God, as we see it in Christ, includes his enemies. Jonah was sent to preach to people of another land and language. God's love reached to them. Jonah's did not. Jonah tried to follow his own wishes instead of the will of God. People who do the same today meet storms and are swallowed up by circumstances. When Jonah accepted God's will, God's love was seen, for both him and the people of Nineveh.

**TRUTH.**—Man's love is like the light of the moon; it comes and goes. God's love is like the light of the sun, changeless.

**APPLICATION.**—Let us ask God to fill our hearts with love like his.

W. A. H.

## The Primary Class

**TOPIC.**—God's Love for Other Races.

**AIM.**—To show how God loves us all alike.

**PREPARATION.**—Make a paper boat to illustrate the one that Jonah attempted to flee in. Take a piece of paper about nine inches long and five inches wide. Fold it lengthwise through the middle. Mark off an inch and a quarter along the fold at each end. From this point to the top corner draw a line at each end of the folded paper. Bend the paper back along these lines and fasten back with a pin or bit of paste. Open the fold as far as it will go without disturbing the pasted corners. Cut a piece of paper to fit the top of the boat and set it inside, about half an inch below the edge of boat. Take an inch-and-a-half-wide piece of paper about eight inches long and fold it lengthwise several times. This is to be the mast and must be stiff enough to support the sail which is a piece of paper three by four and one-half inches. Paste the mast along the center of the sail lengthwise leaving about an inch of the mast above the sail. Make a slit in the fitted floor of the boat just long enough to fit the mast and push the mast through till it touches the bottom of the boat. The boat will then appear with a fitted floor or "deck," a mast, and a single large sail.

**LESSON.**—Tell the story of Jonah and his attempt to run away from his duty as a foreign missionary. He did not realize that God loves everybody and wants all to know and love him.

**TRUTH.**—God has no favored nation or individual.

**APPLICATION.**—Let us love all and help all.

F. B. L.

## LESSON IX

Home Readings for week, Monday, November 25, to Saturday, November 30.

M. The childhood of Jesus. Luke 2: 40-52.  
T. Religious training of a child. Deut. 6: 1-9.  
W. The sanctity of marriage. Matt. 19: 1-9.

T. Grace at meals. Luke 24: 28-35.  
F. Domestic duties. Eph. 6: 1-9.  
S. Gain of a godly lineage. 2 Tim. 1: 3-14.

**The Christian Home in a Modern World.**—Deut. 6: 3-9; Matt. 19: 3-9; Luke 2: 40-52; 24: 28-32; Eph. 6: 1-9; 2 Tim. 1: 3-5; 3: 14, 15.

Printed Portion: Luke 2: 40-52. Devotional Reading: Psalm 78: 1-8.

(Memory Verses, Luke 2: 40, 41)

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Je-ru'-sa-lem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Je-ru'-sa-lem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Je'sus tarried behind in Je-ru'-sa-lem; and Jo'seph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Je-ru'-sa-lem, seeking him.

46 And it came to pass, that after three days

they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Naz'a-reth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Je'sus increased in wisdom and stature, and in favour with God and man.

**Golden Text.**—Honor thy father and mother. Eph. 6: 2.

**Practical Truth.**—When God is left out of the home a multitude of evils can come in.

**Topic.**—The Christian Home: Its Helps and Hindrances.

**Outline.**—I. The Word of God in the modern home. II. The law of unity in the home. III. Jesus at home. IV. Children and servants in the home. V. Timothy's home.

**INTRODUCTION.**—I. **Family religion a privilege.** The modern home is all too frequently devoid of true piety and even of religious formalities. This should not be. As upon the home is built the community, the state, and the nation, so in the home must be laid the fundamental principles of divine worship and fellowship. God is the author of our social nature. The majority of men acknowledge the divine right to worship and adoration by the individual, yet the claims of God for social worship are seldom acknowledged and satisfied. Our social nature lays us under obligation to social religion, and this necessitates family religion, for a family is a radical (root) society from which all others are derived. Social religion began in the family, and here it ought still to continue.

2. **Family religion an advantage.** To neglect religion in the home is to rob ourselves and ours of the greatest advantages. Pure and undefiled religion in the family places the home under the blessing and guardianship of Providence. It restrains from ruinous practises, and turbulent dispositions and passions. It affords the most refined and substantial joys. Instruction in the home of the things which are spiritual, brings happy rewards to the parents in the richly fruitful lives of their God-fearing, scripturally-informed sons and daughters. E. S. W.

**COMMENTARY.**—I. **THE WORD OF GOD IN THE MODERN HOME** (Deut. 6: 3-9). Since God instituted the home in Eden when he united one man and one woman in a life companionship, his will must be followed

if the home is to reach its highest ideals. One help toward a perfect home is the practise of daily family worship and study of the Bible. This is enjoined by Moses at God's direction. The seventh verse is the warrant for family worship morning and evening.

II. **THE LAW OF UNITY IN THE HOME** (Matt. 19: 3-9). When God gave the law, through Moses, some things were permitted, as Jesus said, on account of the hardness of the people's hearts, which would be forbidden as clearer spiritual light and greater knowledge came. When the Pharisees came to Jesus with the question of divorce, he went back past Moses' permission of divorce to the fundamental law that there should be no separation of those whom God had joined together. Such was the divine plan. Jesus acknowledged but one exception—adultery.

III. **JESUS AT HOME** (Luke 2: 40-50; 24: 28-32). **Luke 2: 40, the child grew**—The period here referred to is the time from the settlement at Nazareth to the journey to Jerusalem when Jesus was twelve years of age. **waxed strong**—He grew strong in intellect. He had a human body and a human mind in union with his divine nature, and there was a growth of both body and mind. **filled with wisdom**—He was characterized by a superior degree of wisdom. and that wisdom increased as the years passed. **the grace of God was upon him**—We are given a view of a boy, perfect in his human nature, and developing into youth and manhood with no taint of sin or of sinful tendency to obstruct perfect growth.

**41. went . . . every year**—The Passover was one of the three great Jewish feasts.



**42. twelve years old**—"At the age of twelve a Jewish boy became a 'son of the law,' and came under the obligation of obeying all its precepts, including attendance at the Passover." **43. had fulfilled the days**—The Passover feast lasted seven days (Exod. 12: 15; Deut. 16: 3).

**44. a day's journey**—A day's journey was ordinarily about twenty or twenty-five miles. **they sought him**—Families would naturally come together at the close of the day's journey and at this time the absence of Jesus was discovered. **45. found him not**—There was a divine purpose in this incident. There grew out of it an unfolding to Joseph and Mary of the nature of Jesus, and they were better able to understand him.

**46. after three days**—An idiom for "on the third day," one day for their departure, one for their return, and one for the search. **they found him**—Jerusalem was crowded with people packed into a small area, and they had none of the means to which we would at once look for assistance in searching for a lost child in a great city. **in the temple**—Jesus was probably in one of the porches of the court of the women, where the schools of the rabbis were held. **in the midst of the doctors**—Teachers of the law.

**47. astonished**—"Amazed."—R. V. A strong word having in it the thought of being "struck with admiration." **49. amazed**—Joseph and Mary looked on with a half-glad astonishment, as they saw the boy Jesus thus engaged. The words of the angel, of the shepherds, and of Simeon were already being verified in part before their eyes. **why hast thou thus dealt with us**—From Mary's point of view a mild reproof seemed necessary. **sought thee sorrowing**—As any parents would anxiously seek their own lost child. **49. about my Father's business**—"Better, in the things or affairs of my Father, in that which belongs to his honor and glory." **50. understood not**—They did not yet understand his mission.

**51. went down with them**—"If his heart drew him to the temple, the voice of duty called him back to Galilee; and, perfect, even in childhood, he yielded implicit obedience to this voice." **to Nazareth**—Here he remained eighteen years longer. These were years of growth and preparation for his great life work. **was subject unto them**—"There is something wonderful beyond measure in the thought of him unto whom all things are subject submitting to earthly parents." **52. increased**—The words of this verse give us all we know of the life of Christ from the age of twelve to the age of thirty.

**Luke 24: 28-32.** This paragraph shows Jesus' practise and spirit in the home. He always gave thanks before eating. His very presence makes the heart glow with joy.

**IV. CHILDREN AND SERVANTS IN THE HOME** (Eph. 6: 1-9). The New Testament standard for children is obedience to parents. Children's honor for parents is connected with the promise of long life. The standard for parents is not unreasonable discipline

which serves only to provoke the children to anger, but an earnestly studied Christian nurture. Servants in the home are to render loyal, contented, faithful service, trying to please God and keep a clear conscience. Masters must treat servants with respect, dealing with them mercifully and justly as they hope to be treated by their Master in heaven.

**V. TIMOTHY'S HOME** (2 Tim. 1: 3-5; 3: 14, 15). Timothy had godly parents who in turn had descended from godly parents. As a young man he was well acquainted with the Scriptures, having been trained in the same in his youth at home.

**PLAIN TEACHINGS.**—It has always required time and effort and the sacrifice of some things of minor importance to make the home a Christian home in any generation. It may be more difficult in the present generation when life is keyed up to such a quick pace, but the importance of the matter demands that the home be made Christian at any cost. Time must be found for worship, for Bible reading and study, for instruction, and for real Christian companionship between parents and children. In a Christian land, every child is entitled to the advantages of a Christian home environment. Such environment can not be had in a home where there is no worship, no Christian companionship, and where the family government has failed.

### QUESTIONS

1. What is suggested as to the symmetrical development of the boy Jesus in verse 40?

2. What may we learn in the Old Testament of the religious character of a Jewish home? Deut. 6: 7-9.

3. Why is an active, normal boy better in every way if truly religious?

4. In what way would the Jews be benefitted by frequent attendance at their great feasts?

5. Why was the age of twelve years an important one in the life of a Jewish boy?

6. How did Jesus reveal his supreme interest by remaining behind in Jerusalem?

7. What was the reason for the parents' amazement at their wonderful boy?

8. What would the Father's business include for boys and girls today?

9. Are parents excusable if they do not know where their children are?

10. How do we reveal our character by the places where we like to go?

11. What was Jesus' attitude toward his parents after the return to Nazareth?

12. For whom was the "first commandment with promise" spoken? Eph. 6: 1, 2.

13. What is the advantage of pondering in our hearts truths which we do not fully understand?

### DISCUSSION TOPICS

1. A Jewish home.
2. Children in the church.
3. The lasting influence of early home training.
4. Conditions and influences in modern life working against the home. W. W. L.

## Lesson Illustration

It was a source of much trouble to the fish to see the lobsters swimming backward instead of forward. They called a meeting to see what could be done. After much discussion it was decided to open a school for instruction in swimming, tuition to be free. A strong argument was that they should begin with the young ones, and as they grew up the young lobsters would know how to swim correctly. Classes for instruction were started and many young lobsters came. At first they did well; but afterward when they returned home and saw their fathers, mothers, big brothers, and sisters swimming in the old way they soon forgot their lessons. Many a child taught well at school is drifted backward by the bad influence at home.

J. H. W.

## One Missionary Minute

When John G. Paton, who afterward became the noted missionary to the New Hebrides, was leaving home, the parting was not an easy one. Sorrow filled the heart of the father, who walked with John six of the forty miles he had to travel. As the father turned back he said, "God bless you, my son! Your father's God prosper you and keep you from all evil." After going some distance John ran to the top of a hill, to see if his father was still watching him. At the same moment the father climbed the dyke to see the boy. "I watched," said John, "through blinding tears, till his form faded from my gaze; and then hastening on my way, vowed deeply and oft by the help of God to live and to act so as never to grieve or dishonor such a father and mother as he had given me."

C. T. B.

## Sidelight from Science

### AUTOMOBILE ACCIDENTS

The American Road Builders' Association states as its 1927 estimate that 26,613 persons were killed and 798,700 seriously injured during the year in highway accidents. The economic losses due to these mishaps were placed at \$672,097,000. This does not include minor injuries to the cars themselves.

Such data are capable of various interpretations. The bare figures indicate an enormous loss of life and treasure, and suggest tragedy. But if we recall that there were nearly 23,000,000 cars on the roadways last year, it would mean that there was one serious injury for about twenty-five or thirty cars, and one death for about 800 to 900 cars.

Still with greater care and better facilities we can and must improve the picture. The automobile is here. Christian parents in Christian homes can not themselves avoid using them, or deny to their children their proper enjoyment. In this case, as with many other modern facilities, we must teach by precept, and more particularly by example.

J. M.

## Practical Applications

**Practical religion in the home.** Regard for the commands and admonitions of the Word of God, concern for the salvation of the members of the family, and recognition of a known duty should be sufficient cause for the erection of an altar of worship to God in every Christian home in the land. It is declared, "The voice of rejoicing and salvation is in the tabernacles (homes) of the righteous" (Psa. 118:15), and this should find expression in the modern Christian home where the family joins in praising God "in psalms and hymns and spiritual songs" as commanded in Colossians 3:16. To begin the day by a commitment of each member of the family and the sacred concerns of the home to the care of Providence, and the returning of thanks for mercies received at the close of the day, with humble petition for divine protection during the hours of sleep, is according to the plain teaching of Scripture, and insures to that home the certainty of divine favor and blessing. Many excuses are offered for the neglect of this particular obligation the heads of families should assume. One makes the plea, "I have no time, and my secular business would suffer." Yet we find time for other concerns—time for our daily meals and for intellectual acquirements, but no time for religious instruction and spiritual training for the great business of our lives in the preparation for eternity; time for idle conversation, for trifling, frequently for excessive sleep, and for a multitude of daily tasks and pleasures, but no time for the concerns of the religious and spiritual life of our own inner circle. Another objects, "But my family will not join with me." In all societies there must be subordination, and especially in families. The head of a family should persuade and, if necessary, use compulsive measures to make his home a place of prayer and of worship to God. Here it is that the most lamentable failure of the modern home may be found. God speaks to the head and guardian of the home, as he spoke to the Israelites, "These words which I command thee shall be in thy heart, and thou shalt teach them diligently unto thy children." E. S. W.

## The Lesson Picture



How can a home become an antidote for sin and lawlessness?

## The Senior and Adult Classes

**INTRODUCTION.**—The story of Jesus when twelve years old gives us a glimpse of the home life of our Lord. He was subject to his parents, as all children should be. The home is fundamental in the social order. It is of vast importance that our homes be truly Christian.

**THEME.**—The Christian Home: Its Helps and Hindrances.

**I. HELPS IN PRODUCING A CHRISTIAN HOME.**—In order to have a true Christian home, the members in the home, at least the adults, must be true Christians. With this as a starting point, there should be daily family worship. There should be private Bible reading and prayer aside from this. Children should be taught the Scriptures; and as they reach the years of understanding, an earnest effort should be put forth for their salvation. There should be religious books and papers adapted to all classes in the home. There should be constant consideration for the rights and welfare of one another. The children should be taught to obey. The family should sit together in church, if possible.

**II. HINDRANCES TO BE OVERCOME.**—The rush of modern life brings the temptation to neglect religious duties. The many engagements and diversions, especially in city life, are a hindrance. The members of the family do not see enough of each other, and often home duties are neglected. These tendencies must be resolutely withstood. As a rule families should spend their evenings and Sundays together.

B. L. O.

## The Intermediate Class

**TOPIC.**—Living as Christians at Home.

**AIM.**—To explain how Christians should live in their home life.

**APPROACH.**—Have you ever known of a home where there was quarreling and constant trouble? No one wants a home like that. Let us consider what we can do to make home pleasant. For good parents alone can not make a good home. The boys and girls must help.

**LESSON.**—1. Our lesson tells how Jesus was subject to his parents when he was a boy. This is one very important way to make a happy home. The Bible commands children to obey their parents, unless the parents tell them to do something wrong. If children do not obey, there is constant trouble in the home. 2. Again, children can help to make home happy by being kind and thoughtful toward their brothers and sisters and toward their parents. A selfish spirit brings unhappiness, but courtesy and kindness make everybody happy. 3. The very best thing one can do to make home happy is to surrender to Jesus and live a Christian life. This will help one to be obedient and unselfish and kind.

**TRUTH.**—It is very important that our homes be happy.

**APPLICATION.**—If we are to have pleasant homes, then every one of us must help to make them pleasant.

B. L. O.

## The Junior Class

**TOPIC.**—Pleasing God in Our Home.

**AIM.**—To learn that the light of Jesus should shine bright in the home.

**APPROACH.**—A brief study of animal and bird "homes" will interest the Juniors. Nests, holes, etc.

**LESSON.**—Of the various institutions of Christian lands—the library, the hospital, the church, the school, the home—the home is the greatest blessing. Impress the truth that walls and floors do not make a home. The bottle does not give the sweet odor; it is the perfume within the bottle. The flower pot is not beautiful; it is the flower it contains. It is the spirit of the home which makes home. Suppose we lived in frontier days; how heroic it would be to defend the home against wild beasts or Indians. Some enemies of the home today: Selfishness, fault-finding, quarreling.

**TRUTH.**—The home is always a blessing, but is the greatest blessing where there is most of Christ's love.

**APPLICATION.**—Let us seek help from God to make home a blessing.

W. A. H.

## The Primary Class

**TOPIC.**—Pleasing God in Our Home.

**AIM.**—To show how we may please God in our home life.

**PREPARATION.**—Try a little paper-tearing today to make the lesson more vivid. You will need paper (preferably white), paste, and a sheet of colored paper. Take a piece of white paper four by five inches and fold it lengthwise through the middle. Tear along the crease so that you have two pieces the same size. Fold one crosswise through the middle; and along the fold, tear out a rectangular piece about an inch in length and a half inch in width. This is a door. About an inch from each end of the paper, fold the paper crosswise and tear two tiny squares for windows. Then flatten out the folds and you will have a small imitation of an oriental house such as Jesus lived in. Paste it on the colored paper and place before the class. For the sake of contrast you might also make a modern house, making the roof slanting and making more windows than in the other.

**LESSON.**—When Jesus was a little boy, he lived in a queer house. There was much more work to be done there than in ours nowadays. Just think how many duties Jesus must have had when he was a little boy—carrying water, gathering wood, helping his mother with the younger children, and helping Joseph in his shop. Jesus always obeyed his parents. God was very happy to see Jesus grow up so helpful and loving and obedient. The children who honor and obey their parents are the ones who grow up to be fine men and women. God feels very sad and sorry when he sees a home where the children are rude.

**TRUTH.**—God wants us to be kind and obedient at home.

**APPLICATION.**—Obedience is better than sacrifice.

F. B. L.



## LESSON X

Home Readings for week, Monday, December 2, to Saturday, December 7.

M. Who is my neighbor? Luke 10: 25-37.

T. Neighborliness. Matt. 25: 31-46.

W. Religion and social service. James 1: 19-27.

T. Justice toward neighbors. Lev. 19: 19-18.

F. Helping neighbors. Acts 8: 26-39.

S. Social effects of salvation. Acts 2: 37-47.

## Helping Neighbors in Need.—Matt. 25: 31-46; Luke 10: 25-37; James 1: 27; 2: 14-17.

Printed Portion: Matt. 25: 31-46. Devotional Reading: Luke 6: 27-36.

(Memory Verse, Matt. 25: 40)

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

**Golden Text.**—Thou shalt love thy neighbor as thyself. Lev. 19: 18.

**Practical Truth.**—Helpful deeds are love in action.

**Topic.**—The Modern Good Samaritan—Who is He?

**Outline.**—I. The reward of good works and the punishment of neglect (Matt. 25: 31-46). II. Love toward neighbors (Luke 10: 25-37). III. Pure religion defined (James 1: 27). IV. The fruitlessness of faith without works (James 2: 14-17).

**INTRODUCTION.**—The chapter from which the lesson is taken "continues and concludes our Savior's discourse which began in the foregoing chapter concerning his second coming and the end of the world. This was his farewell sermon of caution, as John 14-16 was an address of comfort to his disciples; and they had need of both in a world of so much temptation and trouble. The application of the discourse in John's Gospel was, 'Watch therefore, and be ye also ready.' Now, in prosecution of serious awakening cautions, in this chapter we have three parables, the scope of which is the same—to quicken us all with the utmost care and diligence to get ready for Christ's second coming, which, in all his farewells to his church, was mentioned. Note his talk before he died (John 14: 2), at his ascension (Acts 1: 11), and at the closing of the canon of Scripture (Rev. 22: 20). It concerns us to prepare for Christ's coming: 1. That we may be ready to attend upon him, as shown in the Parable of the Ten Virgins. 2. That we may then be ready to give our account to him, as shown in the Parable of the Talents. 3. That we may then be ready to receive from him our final sentence that it may be to eternal life." A. R.

**COMMENTARY.**—I. THE REWARD OF GOOD WORKS AND THE PUNISHMENT OF NEGLECT

(Matt. 25: 31-46). **31. Son of man**—The title which Jesus applies to himself upward of forty times. It expresses the human side of his nature. **shall come in his glory**—He had already come in humiliation, and the deepest humiliation and ignominy were yet to be endured; but at his second coming he would be honored, adored, and worshipped.

**32. he shall separate**—The separation will proceed upon the basis of moral character and works, and is made before the sentence is pronounced. **as a shepherd**—To explain the manner of the judgment Jesus makes use of a familiar illustration. **sheep**—The sheep is a symbol of affection, gentleness, and obedience, while the goat stands for uncleanness and rebellion. Sheep and goats feed in the same pasture, but form two distinct groups. **33. the sheep**—Repeatedly in the Scriptures the term "sheep" is applied to the godly.

**34. blessed of my Father**—They were approved by the Father. **inherit the kingdom**—They are to possess the kingdom by inheritance, because they have become the children of God.

**35. an hungred**—"Hungry."—**R. V. meat**—Food. **took me in**—Gave me shelter. **36. naked**—Insufficiently clothed and protected. **sick . . . ye visited me**—This was a work of both mercy and love. The six acts here enumerated show that there was in the hearts of the doers a Christlike spirit. **37. righteous answer**—Those who had done the good works enumerated were righteous in character. **when saw we**—

"What they did was not in the endeavor to merit heaven, but was the acting out of a true love to Christ in dependence upon him." Jesus interprets a kindness, springing from love to God, shown to man in relieving his bodily or spiritual wants, as a kindness shown to himself.

**40. unto me**—This passage emphasizes the degree of obligation we are under to do good to the bodies, as well as to the souls, of our needy fellow men.

**41. depart from me**—The command is for the wicked to be separated, not only from good people, but from the Judge himself; to be driven from light, from joy, from hope. **ye cursed**—They alone were responsible for their own condition. Their own choice had determined their destiny. **into everlasting fire**—The punishment is not only terrible, but unending. **prepared for the devil and his angels**—God prepared a kingdom for men, but a fire for the devil and his angels.

**42. for**—This word refers back to the word "depart." The "cursed" had neglected or refused to perform acts of mercy toward their suffering fellow men, thus showing that they were destitute of the spirit of Christ. **44. when saw we thee**—They had been taken up so fully with pleasing themselves, and ministering to their own comfort, that they did not recognize the claims of God or humanity.

**45. ye did it not to me**—You supposed you were refusing food to a hungry man, woman or child; you thought it was simply a beggar that needed clothing; you reasoned that the sick might have been well, if they had cared for themselves; the prisoners might have been free if they had refrained from crime. You had no faith in me or love for me, as is evident from your neglect of these.

**46. these shall go away**—They go to the place and state for which they had fitted themselves. **everlasting punishment . . . life eternal**—"Eternal punishment . . . eternal life."—R. V. The same Greek word is used to denote the duration of future punishment as is employed to denote the duration of future rewards.

**II. LOVE TOWARD NEIGHBORS** (Luke 10: 25-37). Jesus told an inquiring lawyer that man's whole duty was summed up in love to God with all the heart and love toward one's neighbor as love toward oneself. He then explained by the Parable of the Good Samaritan that any man in need, whether friend or enemy, of one's own race or another, is a neighbor. This makes the whole world one neighborhood, for every man needs love from others.

**III. PURE RELIGION DEFINED** (James 1: 27). The New Testament gives this concise, clear definition of the type of religion which is acceptable to God. It covers two points. 1. Separation from the world. Jesus was so distinctly different from the men of his time in outlook, spirit, simplicity of life, purity of character and purpose, unselfish devotion to the needs of others that he was misunderstood and even opposed. Some even said he was beside himself. His followers must follow him in

the same spirit of unworldliness. 2. The necessary complement of personal righteousness is unselfish devotion to the needs of all whom we may in any way help. Helpless widows and orphans are representative of all classes of needy persons.

**IV. THE LIFELESSNESS OF FAITH WITHOUT WORKS** (James 2: 14-17). Profession of being good and of being well disposed toward needy causes, which is not accompanied by honest effort to meet the needs, is a dead profession. It takes the pouring out of the life in willing benefactions to others to vitalize faith.

**PLAIN TEACHINGS**.—Our conduct, as well as our desires and hopes, is noted by the ultimate Judge of all men. When Jesus said, "The poor ye have always with you," he was stating a fact about a great variety of needs which lie all about us always. If one does not see the needs at one's very door it is because one is blinded by selfishness. Many have been amazed to discover the truth that in ministering to needy persons they have ministered to Christ. So long as there is a needy person at hand there is never lack of opportunity to serve Christ. Supplying the bodily needs of the suffering is often the shortest way to reach the soul with saving truth.

### QUESTIONS

1. What two parables touching our relations to the future life had Jesus just spoken? Matt. 25: 1-30.

2. In what way will the return of the Lord be in striking contrast to his first coming? Verse 31.

3. What will be the basis of the twofold classification of the human race?

4. Who are the true heirs of the kingdom?

5. How are the good deeds of a Christian's life a proof of his faith? James 2: 14-17.

6. Will love for one's neighbor always be manifested in works of practical benevolence?

7. Who is our neighbor? Luke 10: 36, 37.

8. How does the lawyer's summary of true religion compare with that of James? Luke 10: 27; James 1: 27.

9. Why were the righteous surprised when their good deeds were commended?

10. Can you suggest some practical ways in which opportunities of showing kindness come to us all?

11. How may those things which to us seem common be transformed and glorified? Verse 40.

12. Are we in more danger from sins of omission or of commission?

13. To what extent is the moral quality of actions determined by motive?

14. What does the lesson teach as to the duration of future rewards and punishments?

### DISCUSSION TOPICS

1. The parables of judgment.
2. Superficial class distinctions.
3. Charitable institutions versus neighborhood charitableness.

W. W. L.

## Lesson Illustration

When Jacob Riis, a Christian gentleman, aroused other Christian neighbors to assist him to take hold of the lower East Side of New York by replacing the unsanitary tenements with decent dwellings, parks, and playgrounds, he changed the whole face of the situation for thousands of poor, struggling people. He was putting our golden text into practise. When John G. Paton went to the New Hebrides and through the gospel changed the lives of the filthy cannibals into lives of Christian men, clothed, educated, aspiring, he did what Jacob Riis did, only he went farther from home and undertook a seemingly harder task. In the wide scope and variety of Christian achievement we are seeing the results of applied Christianity in the fulfilment of this majestic command—"Thou shalt love thy neighbor as thyself."

J. H. W.

## One Missionary Minute

A gentleman in whose home a missionary from China was being entertained said to his guest, "I don't believe in foreign missions. I am in favor of home missions. I want what I give to benefit my neighbors." "Whom do you regard as your neighbors?" said the missionary. "Why those whose land joins my five hundred acres," said the man. "And how far down do you own?" "I never thought of that before, but I suppose I go half way through." "It is for your Chinese neighbors whose land joins yours at the bottom that I want you to give this evening," said the missionary. The words, "Go, and do thou likewise," are just as full of meaning for each of us today as when Christ spoke to the lawyer nearly two thousand years ago. The reason why men find it so hard to give money for needy causes is that money earned becomes a veritable part of self. To give it away is to give a part of self, and selfishness cries out, "It shall not be done."

C. T. B.

## Sidelight from Science

BY THE SIDE OF THE ROAD

In connection with this lesson read the poem, "The House by the Side of the Road," in *Dreams in Homespun*, by Sam Walter Foss. Space permits only partial quotation.

"There are hermit souls that live withdrawn  
In the peace of their self-content;  
There are souls, like stars, that dwell apart,  
In a fellowless firmament:  
There are pioneer souls that blaze their paths  
Where the highways never ran;  
But let me live in a house by the side of the road  
And be a friend to man.

Let me live in my house by the side of the road,  
Where the race of men go by—  
They are good, they are weak, they are strong,  
Wise, foolish—so am I.  
Then why should I sit in the scorner's seat,  
Or hurl the critic's ban?  
Let me live in my house by the side of the road  
And be a friend of man.

J. M.

## Practical Applications

"Look all around you." The chances are you will not need to look all around you, but just anywhere about you—in the home, at church, by the way, or at work.

"Find some one in need." Find your neighbor, not one of your nation, town, religion, church, profession, or clique, but some one in need; for such, according to Christ, is your neighbor. The world is full of the threefold needy. Find them, ye who have strength and ability, in the name of Christ. Really, actually, find them as Andrew found Peter (John 1:41); find their desires, their thoughts, their needs temporarily and physically—and all this with the one desire of discovering to them their all important soul needs. Many have fallen among thieves today. The easy way not to find them is to close the eyes and pass by on the other side, blinded by sin and selfishness.

"Help somebody today." Who? Just any one, but some one today. Sow beside all waters. True, some are more difficult to help—the young, the strong, the rich, the gay. Yet they are needy, oh, so needy! However, there are those more easily helped—the children (God's children, "the least of these"), the aged, the infirm, the sick, the poor, "the fatherless and widows," the unfortunate. Such are needy and own it. And remember, one soul actually helped today, though it be by but a cup of cold water in his name, is more acceptable in his sight than all good intentions of helping many in a larger way in the future. "Tho' it be little—a neighborly deed—help somebody today!

Help somebody today, somebody along life's way;

Let sorrow be ended, the friendless befriended,  
Oh, help somebody today!"

**Reward.** Be assured the Judge of all the earth will do right and that not merely according to the action but the motive that prompts it. "Come ye blessed;" or, "Depart ye cursed"—which shall it be? A. R.

## The Lesson Picture



A farmer plowed in his field on the Sabbath because he was behind with his work. A Christian neighbor reproved him and asked him to stop working. The man did so but did not feel very good about it. On Monday the Christian man sent two teams and his two sons over to help the farmer catch up with his work.



## The Senior and Adult Classes

**INTRODUCTION.**—One of the effects of Christianity was the wide extension of deeds of charity, and later on, the development of organized charities. The teachings of Jesus that are contained in our lesson had a tremendous influence in bringing this about. Contrast the comparative lack of charities in heathen countries.

**THEME.**—The Modern Good Samaritan: Who is He?

**I. HE IS ONE WHO RELIEVES BODILY DISTRESS.**—The poor we have always with us, and great disasters are not infrequent. Our duty to help extends as far as our knowledge and ability. Often the most necessary thing in relieving poverty is for some one to take a personal interest in cases and report the facts. We may help to relieve bodily distress by supporting charitable institutions. The church should provide for the needy among her followers.

**II. HE IS ONE WHO RELIEVES MENTAL DISTRESS.**—Anguish of mind may be as distressing as anguish of body. To visit those who are sick or in prison, and to show sympathy in time of trouble may be worth more than gold.

**III. HE IS ONE WHO RELIEVES SPIRITUAL DISTRESS.**—The underlying cause of both bodily and mental distress is often spiritual darkness. Heathen superstitions fill the mind with fear, and heathen customs stand in the way of material progress. Can you give examples? There is much spiritual darkness all about us, which we can help to dispel.

B. L. O.

## The Intermediate Class

**TOPIC.**—How to Be a Good Neighbor.

**AIM.**—To explain how we may be good neighbors.

**APPROACH.**—Tell the story of the Good Samaritan, and observe the way he inconvenienced himself in order to help some one else.

**LESSON.**—1. We may be good neighbors by helping those about us who are in need. The righteous in the judgment scene were rewarded because they fed the hungry and clothed the naked. We may not be able to give the things needed, but we can find out what the need is and report the matter to those who can help. Sunday-school classes may assist in looking after the poor. Then there are charitable organizations in the cities whose business it is to look after the needy. Are there any in your community? 2. We can be good neighbors by showing our sympathy in time of sickness or trouble or sorrow. "I was sick and ye visited me: I was in prison, and ye came unto me." It did not cost anything to do that, but the service was important and the reward was great. Even children and young people can visit others and bring them a word of cheer.

**TRUTH.**—We all can be good neighbors, even though we do not have much money or many abilities.

**APPLICATION.**—"Go and do thou likewise."

B. L. O.

## The Junior Class

**TOPIC.**—Being a Good Neighbor.

**AIM.**—To learn that the religion of Christ makes good neighbors.

**APPROACH.**—A wheel is made up of spokes set in a hub. The nearer the spokes come to the hub the closer they come together. Just so, the closer we get to Christ, the closer we come to all his people.

**LESSON.**—When the first white men came to America they found it inhabited by hundreds of tribes of Indians. These tribes were often at war. The women did nearly all the work, while the men spent their time hunting or fighting. Quite recently some Osage Indians who were Christians, had a large amount of money come to them. They immediately gave a large sum to have the gospel preached to the Cherokees, who were their hereditary enemies. No story can better show who are neighbors than that of the good Samaritan. The stories of Jonathan and David, of Dorcas, and of others of like character in the Bible show that the love of God makes neighbors.

**APPLICATION.**—Let us be good neighbors and we shall have good neighbors.

W. A. H.

## The Primary Class

**TOPIC.**—Being a Good Neighbor.

**AIM.**—To show how we can love our neighbor as ourself.

**PREPARATION AND LESSON.**—You might make a chalk-talk to illustrate the lesson of the good Samaritan. Have a box of colored chalk. As you begin your story, "Once there was a man who lived in the city of Jerusalem," take the brown or gray chalk and make a square at one corner of the blackboard. Then speak of the man starting out to go to the city of Jericho, which you represent by another square on the opposite corner from Jerusalem. The man walks along a road. Take the brown chalk and make a winding road between the two cities. Make some humpy structures along the roadsides to represent rocks, and with the green chalk make bushes at intervals among the rocks. When the man is well started along the road, draw a simple structure to represent him, such as a round head, two arms and two legs attached to a straight line as body. Use this type to represent all the people in the story. Different colored chalk makes them look different. You might make the robbers yellow, and make a number of them. After you tell of their robbing the man, erase them and the victim as well and draw him again stretched beside the road. The sun comes out and shines on the man. Draw it of yellow chalk. The priest comes along. Make him of purple chalk. He goes by, so he is erased. The Levite appears, made with blue chalk. He, too, is erased. The good Samaritan, made in white chalk, comes along on his donkey made in gray chalk. He puts his coat around the man and puts the man on his donkey.

**APPLICATION.**—Let us all be good neighbors to those in need.

F. B. L.

## LESSON XI

Home Readings for week, Monday, December 9, to Saturday, December 14.

M. Religion in business. Deut. 24:10-18.

T. Pleasing our Master. Eph. 6:1-9.

W. Injustice offensive to God. Amos 5:6-15.

T. Laborers in the vineyard. Matt. 20:1-16.

F. Principles for industry. Deut. 5:12-20.

S. True riches. Eccl. 5:10-20.

**The Christian Spirit in Industry.**—Exod. 1:8-14; 20:17; Deut. 24:14, 15; Amos 5:6-15; Zech. 8:16, 17; Matt. 20:1-16; Mark 12:1-9; Luke 3:14; Eph. 6:5-9; 1 Tim. 6:17-19.

Printed Portion: Deut. 24:14, 15; Eph. 6:5-9; 1 Tim. 6:17-19. Devotional Reading: Matt. 7:1-5.

(Memory Verses, Eph. 6:5, 9)

Deut. 24:14, 15

14 Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

Eph. 6:5-9

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

1 Tim. 6:17-19

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate:

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

**Golden Text.**—As ye would that men should do to you, do ye also to them likewise. Luke 6:31.

**Practical Truth.**—Legislation can not enforce the golden rule, but Christ's love in the heart can.

**Topic.**—The Golden Rule in the Work of the World.

**Outline.**—I. Oppression by hard labor. II. Promptness in paying wages. III. Taking advantage of the poor. IV. Paying just wages. V. Unjust demands of labor. VI. Good-will between employer and employee.

**INTRODUCTION.**—I. The history of labor in its struggle for freedom is pathetic. It began with slavery, when, under Roman law, the owner might kill his slave without trial. In Europe labor has slowly risen from this condition up through serfdom, abject poverty, ignorance, low wages, perilous and abusive conditions, to the higher standard of shortened hours, sanitation, education, child protection, accident insurance, and old age pension.

2. **Present condition.** Machinery invention in the eighteenth century converted rural England into a great manufacturing country. During the nineteenth century industry swept Europe and America. Now it is making a "terrific invasion" of the Orient. Labor conditions there resemble those of England over a hundred years ago. Statistics in 1923 revealed the following facts: 1. In Japan, one-fourth the laborers are under fifteen years of age; 68,000 women work underground in mines at fifty cents for a twelve-hour day; factory wages, twenty to sixty cents a day of twelve to seventeen hours; thousands of families living on \$2.50 to \$10.00 a month in one room six by eight feet. 2. In India, wages eight to forty-nine cents a day; as many as six families in one room fifteen by twelve feet; baby mortality in one-room apartments 828.5 per 1000; annual factory profits 100 to 420 per cent. 3. In China, wages twelve and one-half to sixteen and one-half cents a day of twelve to eighteen

hours; children, six to twelve years, three to twelve cents; no protective labor laws; homes of city poor often barely permit the family to lie side by side. While in America by contrast we have great reason for rejoicing, we still have unsolved problems. With sixty per cent of our wealth held by two per cent of the people, and five per cent of it scattered over sixty-five per cent of the population, with large corporations paying vast dividends, and often grinding wages unreasonably low, with disgraceful conditions in our coal mining districts, with one and a half million laborers unemployed in normal times, with no concerted effort to improve wages for unskilled labor, with protective legislation still sorely needed in many states, continued study and effort to promote the Christian spirit in industry is imperative. A. J. D.

**COMMENTARY.**—I. OPPRESSION BY HARD LABOR (Exod. 1:8-14; 20:17). Most of the injustice endured by laborers has been due to the greed of the employers for gain. In the case of the oppression of the Israelites by Pharaoh the motive was different. They were put under harsh, brutal taskmasters who made them serve unbelievably hard for the purpose of subduing them and reducing their numbers. Pharaoh's purpose, however, failed. The enslaved Israelites built cities and many public works for Egypt, but their spirit was never broken, and the severer their burdens became, the more rapidly they multiplied.

II. PROMPTNESS IN PAYING WAGES (Deut. 24:14, 15). 14. **not oppress the hired servant**—Buying and selling labor is as old as the race. The advantage has nearly always been on the side of the buyer, the employer; and the temptation has always been to use that advantage to the detriment of the laborer's interests. Oppres-

sion of the laborer has many forms. God has always forbidden such oppression. **thy brethren . . . or strangers**—Because a servant belongs to an "inferior race" is no reason for treating him with less consideration than a servant from among one's own friends. **at his day . . . give him his hire**—There must be a regular date for payment of a servant's wages. Nearly four thousand years ago God taught his people that promptness and regularity were exceedingly important in this matter. **setteth his heart upon it**—Because his wages are the means by which he lives. **lest he cry . . . unto the Lord**—God will hear the prayers of the oppressed, for he notes all injustice.

III. TAKING ADVANTAGE OF THE POOR (Amos 5: 6-15; Zech. 8: 16, 17). **Amos 5: 6-15**. The prophet warns the rich who own houses of hewn stone and plant pleasant vineyards and who tread upon the poor by exacting from them excessive crop rentals for land, and in other ways, that the down-trodden will rise in rebellion against them and that the Lord himself will defend the poor. **Zech. 8: 16, 17**. Zechariah urges truth and absolute frankness in all dealings among neighbors. The lack of honesty and truth is the cause of great unrest in labor.

IV. PAYING JUST WAGES (Matt. 20: 1-16). Jesus said the kingdom of heaven was like an employer who hired men at wages which were agreed upon as satisfactory and just. Later in the day he hired others to whom he promised to pay "whatsoever is right." At the end of the day he paid the first laborers as agreed; then paid those hired later in the day the same as he gave the first. The parable teaches that the laws of the kingdom are absolutely just, and more.

V. UNJUST DEMANDS OF LABOR (Mark 12: 1-9; Luke 3: 14). So long as selfishness and greed enter into the matter of buying and selling labor, injustice will appear on the side of both the employer and the employee. In this parable Jesus condemns the laborers who take advantage of the employer's absence to misuse his messengers and plan to defraud him not only of the returns due him but of his property. Such laborers are a menace to society. The sin of extortion will not go unpunished. **Luke 3: 14**. The demand for higher wages on the part of labor is sometimes based more upon restlessness and discontent than upon necessity or justice. High wages can not produce happiness or true contentment. When wages are adequate, the laborer must in justice be content. The New Testament does not encourage social upheavals by agitation, boycott, or violence.

VI. GOOD-WILL BETWEEN EMPLOYER AND EMPLOYEE (Eph. 6: 5-9; 1 Tim. 6: 17-19). **Eph. 6: 5**. **Servants, be obedient to . . . your masters**—The New Testament recognizes the right of an employer to direct the work of his employees. The Christian laborer must obey directions as a matter of conscience where the question of compromising a moral principle is not involved. **according to the flesh**—An employer is not a

master in any sense over the spirits of his employees. There is but one spiritual Master—Christ. **with fear and trembling**—Meaning a conscientious care to do one's work as unto the Lord; for the Lord does not countenance slackness or carelessness in any work. **6. not . . . as menpleasers**—Seeking only the approval of men. **doing the will of God from the heart**—God must be satisfied first concerning our faithfulness and integrity. **7. to the Lord, and not to men**—"Having an honest desire to do the right for its own sake, or rather for the Lord's sake."

**8. shall he receive of the Lord**—God will reward faithful, honest service whether men do or not. **9. masters, do the same things**—The same exactions of righteousness are laid upon the employer as upon the employee. **forbearing threatening**—Any harsh measures. Employers must account to their Master in heaven.

**1 Tim. 6: 17. rich . . . be not highminded**—Resist the temptation to feel above others on account of possessing wealth. **who giveth us richly**—All wealth and every other good comes from God and is only a stewardship. **18. do good . . . distribute . . . communicate**—Riches put one under the greater obligation to help the less fortunate. **19. laying up . . . against the time to come**—Not old age, but the time when life's final rewards will be proportioned to the good accomplished.

PLAIN TEACHINGS.—Jesus dignified and sanctified labor by being "incarnated in a working man instead of a philosopher or a king." He also chose his helpers from the laboring class. He recognized the laboring man's right to be treated with respect, to receive adequate wages, to be paid regularly, and to be treated justly in all matters. According to the New Testament the artificial division made among men by money disappears before the Lord where all men, rich or poor, employer or employee, stand on an equal footing.

### QUESTIONS

1. What are some of the relations which men sustain one to another which should be regulated by the gospel?
2. What is meant by eye service?
3. In what way were the laboring classes protected by the laws of Moses? Deut. 24: 14, 15.
4. In what way were the poorer classes oppressed in the days of Amos? Amos 5: 11.
5. How do the poor sometimes fail to do justice to the rich?
6. What was the remedy for the evils which Amos denounced? Amos 5: 14, 15.
7. What is God's attitude toward the unjust treatment of our fellow men? Zech. 8: 17.
8. In what way does Paul exhort masters to treat their servants?
9. Against what danger does Paul tell Timothy to warn the rich?

### DISCUSSION TOPICS

1. Slavery in the ancient world.
2. The greed of commercialism.

W. W. L.



## Lesson Illustration

A fine example of the Christian spirit in industry was the late "Golden Rule Nash," of Cincinnati, Ohio. Mr. Nash was engaged extensively in the manufacture of men's clothing. His business was run on the profit-sharing basis, making every employee a member of the firm. As the business increased the wages mounted higher. The golden rule was applied to all business transactions, even to the selling of a suit of clothes. No strikes or labor troubles were ever known in his factories, thus proving that the Christian spirit applied to industry makes for peace between employer and employee and for contentment among the workers. A number of other Christian business men are doing business according to the golden rule. None of these men are having labor troubles, housing and working conditions are nearer the ideal, and workers are contented.

J. H. W.

## One Missionary Minute

Throughout the United States over a million children from ten to fifteen years old are engaged in gainful occupations, plus many under ten, and others who are not counted in the census. We can at least know the facts and help create public opinion that will change these conditions. This is home missions in the concrete. Are there labor problems in your town or city? Would people be surprised to know that in your community there are boys and girls employed? At what age do the children leave school? Do they have health examinations? Must they have certificates to go to work? Do you know the laws of your own state relating to child labor? The children's Bureau of the United States Department of Labor, Washington, D. C., will send this information on request. C. T. B.

## Sidelight from Science

### WHITE PHOSPHORUS

An earlier formula used white phosphorus to make matches. Such matches were as useful as those we have now, but they were dangerous to the lives of children, to our homes, and to transportation. Besides, white phosphorous fumes are a deadly poison, causing a disease of the jaw-bone as loathsome as leprosy. In view of these things a bill developed in Congress in 1911 which would have taxed the white phosphorus match out of existence. Up to that time only one company making matches had developed a non-poisonous formula. This bill would have created a great monopoly, and as Congress would not do this, the movement for the good of the people stopped. The solution of the problem was unexpected and dramatic. The company which owned the non-poisonous formula made a voluntary surrender of its patent rights and dedicated the secret to the people of the United States. All of the companies manufacturing matches were free to use the new formula, and the other was forbidden.

J. M.

## Practical Applications

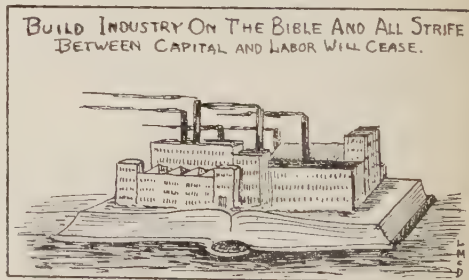
**Employers.** The principles of our lesson applied by employers would revolutionize industrial conditions. "The golden rule supplanting the rule of gold" would emphasize personal rights as well as property rights. With modern industry often conducted by corporations with vast capital and employees numbering hundreds of thousands, the laborers' interests necessitate organization to treat with employers through elected representatives.

**Laborers.** The principles taught today make definite, enduring demands of labor. They require honest production for reasonable pay. While protective labor organization is right, the Christian spirit prohibits the use of undue force, or the dishonest limitation or obstruction of production, or a resort to vindictive measures.

**The church** is solemnly obligated to rebuke wrong and promote righteousness everywhere among rich and poor alike. Especially must its sympathy and its effort be with the weak in its struggle against the injustice of the strong, with the poor against heartless domination by the rich. The present condition of labor and capital throughout the world challenges the church to an active interest in the solution of a problem so complicated and far-reaching in its connections that it demands the most earnest thought and the clearest analysis. While in the United States 2,000,000 men are unemployed and without income from four to six months each year, while in fairly prosperous years 10,000,000 people suffer, being "underfed, underclothed, and poorly housed," while 1,700,000 children under fifteen years are employed and without schooling, some states permitting them to work ten to eleven hours a day compared with India's six-hour day, the church must not be indifferent. It should help promote sentiment and legislation to relieve this unrighteous condition. The issue is pressing. While the church should be engaged mainly in saving souls, she must ever take a right and active position on this question.

A. J. D.

## The Lesson Picture



The Bible makes, "Love thy neighbor as thyself" the foundation of justice in industrial relationships. Neither laborer nor capitalist would suffer under that rule.

## The Senior and Adult Classes

**INTRODUCTION.**—Problems concerning the relation between the employer and employee are among the most important in the world. Consider the number of people involved, and the issues at stake. These problems can be satisfactorily settled only by an application of the golden rule.

**THEME.**—The Golden Rule in the Work of the World.

**I. THE GOLDEN RULE AS APPLIED TO THE EMPLOYER.**—The duty the employer owes to the employee is a fair wage and proper working conditions. It is sometimes difficult to ascertain what is a fair wage. That depends upon the profitability of the business, the cost of living, the steadiness of the employment, the skill and speed of the workman, and somewhat upon the general scale of wages prevailing. Discuss the tendency toward oppression by the employer in Bible days and in modern times. To pay workmen a meager wage when the business could pay more and make a fair profit is unjust and unchristian and is the cause of great social unrest.

**II. THE GOLDEN RULE AS APPLIED TO THE EMPLOYEE.**—The workman who applies the golden rule will do a full day's work for a day's pay. He will not loaf on the job. Loafing is really stealing from the employer. Paul exhorted even slaves who received no wages to render faithful service to their masters. The golden rule can never be harmonized with the use of violence either toward employer or fellow workmen.

B. L. O.

## The Intermediate Class

**TOPIC.**—Fair Play in the Day's Work.

**AIM.**—To explain the duty and expediency of working faithfully.

**APPROACH.**—Suppose you were hiring some one to work by the hour. How would you like it if he loafed part of the time, or worked slowly in order to make the job last longer?

**LESSON.**—Those in the class who are too young to be working much now, will work before many years, and should see the need of fair play in work. 1. Faithfulness in work is a duty you owe to the one who hires you. He pays you for your time and labor, and you should work steadily and strive to do well the work assigned. Remember how you would feel about it if you were in his place. 2. It is to your interest to do your work faithfully. If you do not, it will mean that you will be discharged and will have difficulty in securing another position. Many firms require of an applicant for work a recommendation from the previous employer. If you work faithfully it will usually mean promotion and better pay.

**TRUTH.**—One's future in life, so far as this world is concerned, depends to a considerable extent upon his faithfulness in his work.

**APPLICATION.**—We should be "not slothful in business; fervent in spirit; serving the Lord" (Rom. 12: 11).

B. L. O.

## The Junior Class

**TOPIC.**—Kindness for Those Who Work for Us.

**AIM.**—To learn something of the way those who work for others should be treated.

**APPROACH.**—A great chemist took a sample of mud from a city street and analyzed it. He found in it water, sand from which glass is made, and carbon from which diamonds are made.

**LESSON.**—Many treat working people unkindly, and seem to look upon them as inferior folk. God never does. The Christian religion has done much for the working people. Once it was the custom nearly everywhere to have slaves do all the work. Now there are no slaves. God would have all who work for others treated justly and kindly. Teacher see how many of class can repeat the golden rule. Discuss how it would work applied to the laboring man. Bring out that it should work both ways. The one who works must give good service. The employers must pay just wages and provide healthful and safe surroundings. In the United States laws prohibit or protect child labor; but men from this country go to China and put young children to work for long days and small wages. This is not a Christian act.

**TRUTH.**—Christ loves the laborer.

**APPLICATION.**—Let us act by the golden rule.

W. A. H.

## The Primary Class

**TOPIC.**—Kindness for Those Who Work for Us.

**AIM.**—To show how we should treat each other.

**PREPARATION AND LESSON.**—The lesson today is somewhat obscure to teach to small children. They have a very vague idea of work in general and do not readily understand much about labor and capital, executive work, and hand labor, so do not try to carry this lesson too far into the abstract. There are several stories that you might use for the illustration of the lesson. One is that of the man who had a vineyard and hired some workmen to come at the beginning of the day to pick grapes. He agreed with the men to pay them a certain amount. Later he saw that they were not going to be able to finish, so he had to hire more men. They all worked hard and finally finished the work. When the men came for their pay he gave the first the amount he agreed. To the others he gave the same amount. The ones who had worked all day thought they ought to get more than the ones who had worked only a little while. So they made a fuss but they did not get any more because they had promised to work for that much. It was all right for the owner to give the others the same amount if he wished. The Bible tells us to do our best work and not to quarrel.

**TRUTH.**—We should always be kind to others.

**APPLICATION.**—Let us try to follow this golden rule in our own lives.

F. B. L.

## LESSON XII

Home Readings for week, Monday, December 16, to Saturday, December 21.

M. The birth of Jesus. Luke 2:8-20.

T. The child in the kingdom. Matt. 18:1-10.

W. The child in the church. 1 Sam. 3:10-19.

T. Formative influences. Acts 7:20-34.

F. Father and son. Gen. 22:1-13.

S. Education and the child. Acts 22:1-10.

## The Child in a Christian World (Christmas Lesson).—Matt. 18:1-6; Mark 9:36, 37, 42; 10:13-16; Luke 2:1-20.

Printed Portion: Luke 2:8-20. Devotional Reading: Isaiah 11:1-9.

(Memory Verses, 10, 11)

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were

gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth'le-hem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mar'y, and Jo'seph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mar'y kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

**Golden Text.**—Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. Matt. 19:14.

**Practical Truth.**—It requires the Christian attitude on the part of both children and parents to make the ideal home.

**Topic.**—Christian Obligations to Childhood.

**Outline.**—I. The greatness of a child. II. Jesus blessing little children. III. The birth of Jesus.

**INTRODUCTION.**—1. **Conditions of birth.** From a moral point of view, one of the saddest facts we can think of is a helpless babe's being born into the world under the dominion of sin. The evil effect of the fall of Adam and Eve has filtered through each generation since. The Bible record is, "and Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image" (Gen. 5:3). Job, recognizing this universal fact in his entreaty to God for favor, referring to the circumstances of man's birth, says, "Who can bring a clean thing out of an unclean? Not one" (Job 14:4).

2. **The child is inclined to sin.** David describes those whose lives are wicked by saying, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psa. 58:3). Isaac Watts has the same sentiment in his hymn,

Soon as we draw our infant breath,  
The seeds of sin grow up for death.  
Sprung from the man whose guilty fall  
Corrupts his race and taints us all.

These facts call for early instruction, careful training, firm discipline, and a spiritual regeneration of the heart.

3. **Children may become Christians.** Christ gave special attention to little children. He denounced those as great sinners who should cause the children to stumble and fall into sin. This may be done by enticing them to evil, by setting a sinful example before them, and neglecting to teach them the truths of true religion, its precepts, promises, and provisions of salvation.

C. E. H.

**COMMENTARY.**—I. **THE GREATNESS OF A CHILD** (Matt. 18:1-6; Mark 9:36, 37, 42). The disciples occasionally discussed among themselves the subject of the order of greatness in the kingdom which they thought Jesus was about to set up on earth. Once they brought the question directly to Jesus. He told them that unless they became 'as a little child and were converted in the sense of being changed from sin and changed from their wrong ideas about his kingdom they could not even enter his kingdom. The child is a symbol of innocence, humility, and teachableness—qualities that mark a child of God. Receiving, honoring, and loving one having these marks of one of God's children is as receiving Christ himself. If one is to cause a child of God to stumble and lose his faith, it would be infinitely better for him to die before committing such a sin.

II. **JESUS BLESSING LITTLE CHILDREN** (Mark 10:13-16). The men of Jesus' day did not have the modern Christian view of the value of the child. They objected to children's being brought to Jesus' attention. But Jesus rebuked their ignorance, and took the children into his arms and blessed them, and told his hearers that unless they became as children in spirit, they could not enter the kingdom of heaven.

III. **THE BIRTH OF JESUS** (Luke 2:1-20). 1-7. Mary and Joseph went from Nazareth down to Bethlehem for enrolment and taxation. Upon arrival they found quarters in the stable portion of a house. That night the child Jesus was born, and cradled in a manger.

8. **in the same country**—In the region of Bethlehem, keeping watch by night over their flock (R. V.)—The people lived in



villages and no dwellings were found in the country as with us. The flocks were guarded by night against robbers and wild beasts.

**9. angel of the Lord**—It is interesting to note the number of times angels are mentioned as messengers from heaven during the period from the announcement to Zacharias to the ascension of our Lord. **the glory of the Lord**—A heavenly radiance appeared about the angel and enveloped the shepherds. **they were sore afraid**—They were taken completely by surprise.

**10. fear not**—"Fear not" is an exhortation repeated upward of fifty times in the Bible. **good tidings**—Good news producing "great joy." **to all people**—The gospel is for all nations in all ages. **11. unto you**—Jesus came as the shepherds' Savior, as he came to all the world. **city of David**—Bethlehem. **Christ**—The Anointed One, the Messiah. **Lord**—The King of kings and Lord of lords.

**12. a sign**—That they were making a true announcement. **swaddling clothes**—In the East it is the custom now, as it was in those days, to wrap the infant round and round with a long strip of cloth three or four inches wide, from the neck to the toes.

**13. heavenly host**—"The multitude of the heavenly host had just now descended from on high to honor the new-born Prince of Peace, to give his parents the fullest conviction of his glory and excellence, and to teach the shepherds, who were about to be the first proclaimers of the gospel, what to think, and what to speak of him, who, while he appeared as a helpless infant, was the object of worship to the angels of God. **14. glory to God in the highest**—Honor and praise are ascribed to him who is the source of all excellence. Peace is declared as coming to men and between man and man.

**15. let us now go**—They were determined to learn more of the blessed news of the coming of Christ. Such a message as they had received called for immediate action. **16. came with haste**—They were eager and determined. Such a search for Jesus is always successful. **17. made known**—The events were so full of promise and blessing that they would have done wrong in not telling the good news. **the saying**—That Christ the Lord, the Savior, was born, and that peace and good-will toward men had been proclaimed.

**18. wondered**—The message appealed profoundly to the hearers. **19. pondered them in her heart**—Mary must have thought of the words of the angel to her (Luke 1: 32, 33), and of the words of the angel to her husband (Matt. 1: 21), and, with the message just received from the lips of the shepherds, she had sufficient reason for pondering them.

**20. the shepherds returned**—They received the message, believed it, and were filled with holy gladness. God made shepherds his agents in declaring the wonderful message, instead of entrusting the duty to kings or even to priests.

**PLAIN TEACHINGS**.—Parents assume a great responsibility when they assume

parenthood. A child is helpless and becomes largely what its home makes it. A child has a right to be well-trained in manners, moral living, religion, and in the ways of earning a living. He also has a right to be protected from corrupting influences when his defense is in the hands of his parents. For that reason parents must look well to his health, his associates, his amusements, and his working conditions if he goes to work early in youth. Children have duties which they must be taught, such as love and obedience to parents, fair play and honor among themselves, respect for the older generation, and devotion to God. Jesus' attitude of love, obedience, and helpful service in his home and his development from childhood into young manhood has been the model for all following generations. One young man said to another, "If we are unable to accomplish what we desire in the world, perhaps our children will." So it seems that every father has two chances to reach his ideal. If he himself fails, he may be able so to direct his children that they will reach it.

### QUESTIONS

1. What were some of the names given by Isaiah, in prophecy, to the Child who was to be born? Isa. 9: 6.
2. Did the Child fully meet the expectations which the name would arouse?
3. What prophet announced the place of his birth? Micah 5: 2.
4. By what providential circumstances were Joseph and Mary brought to Bethlehem?
5. What shepherd ancestor of Jesus led his flocks in the fields near Bethlehem? 1 Sam. 17: 34, 35.
6. What was the burden of the message of the first angel?
7. What words of the angel suggest the universality of the gospel?
8. Why was the word "joy" so appropriate in announcing the glorious news?
9. What were the two notes sounded when the angel choir appeared? Verse 14.
10. How did the shepherds show their faith in the angel's words?
11. In what ways do we see lowliness in the Savior's birth?
12. What gracious welcome does Jesus extend to little children? Mark 10: 14.
13. In what sense does a converted person become as a little child? Matt. 18: 3, 4.
14. How may the church services be made attractive to children?
15. How has the coming of Jesus brought peace and good-will to men? How has it brought joy?

### DISCUSSION TOPICS

1. Children in the ancient and modern world.
2. Bethlehem in the Old Testament.
3. Childhood in the light of the incarnation.
4. Bible children, Moses, Joseph, Samuel, Timothy.
5. Children as subjects of Christ's kingdom. W. W. L.

## Lesson Illustration

In 1772 the first missionary went to Greenland. He was the Norwegian preacher, Hans Egede. For years he labored among the heathen, seemingly in vain. It seemed that the hearts of the people were as cold as the ice that covered their land. Hans became discouraged and decided to return to Norway, when his faithful, dauntless wife, Gertrude, implored him to remain a while longer. Christmas came, and facing his Eskimos who live in darkness six months of the year he spoke about the light that came into the world in the person of Jesus Christ. A wave of emotion ran through the rows of attentive listeners. An old man arose and said, "Stop, reverend father, stop; this is too much for one day; we can not grasp so much light and love all at once." Icy hearts began to melt as Eskimos bowed before the Christ of Bethlehem.

J. H. W.

## One Missionary Minute

Some years ago an Arabian chief who had been converted to Christianity called on a missionary of the London Missionary Society. He said he wished to establish a memorial for his baby boy who had died. In his hands he held thirty-five cents which he had given the child. Looking into the face of the missionary he said, "I want this money to help pay the expense of printing a copy of the Bible in the dialect of a tribe who do not have it. I know it will not go far, but I thought perhaps it might pay the cost of the dot over the 'i' in the word 'Savior.' The money is not for you, missionary, but it is for a dot over one letter in the name of my Savior."

The seed sown by a child, if it falls in the right place, will grow as well and ripen as fully as that which is scattered by a strong and skilful man.

C. T. B.

## Sidelight from Science

### THEORY VS. PROOF

Years ago a scientific gentleman wrote an article in a magazine about gold in Australia. He proved on scientific grounds that there must be gold there. Many read the article and probably admitted the logic, but none were induced to go and seek for the gold. Some time later two travel-stained, rough-looking men arrived in one of the cities of Australia. They were not scientists and surely had not read that article. But they brought with them some lumps of yellow ore which they had discovered by accident, and which proved to be gold. The news spread and there was an immediate rush to that part of Australia. The clever theory of the scientist had failed to create much enthusiasm.

We may teach our children correct theological theory, but if we want them to follow it we must show them some of the gold. Waywardness of parents causes wayward children.

J. M.

## Practical Applications

**Pride of birth, as to race, family, station, or wealth, is vanity.** Our rejoicing should be in what we have contributed to the betterment of the world and not in what we have received from it. The honor of ancestry is passive. The honor of living is in achievement.

**Parental obligation.** The child is not responsible for its existence. Those who are responsible incur a large debt in behalf of the child. That obligation can not in justice be limited to food, clothing, and handcraft, as is too often the case.

**Heredity.** The child inherits the parents' traits of character—a predisposition to live the same kind of life. Illustrations of this truth are all about. "The child is entitled to be well-born," not simply with a well-formed body and a normal mind, but a vigorous moral tendency to upright character. An old Scotch minister when asked, "How early should the child be given religious instruction?" replied, "One hundred years before it is born." Another has said, "Begin with its grandmother." Indulged anger, pride, envy, selfishness, hatred, depraved appetites, reappear in the child's life. Christian parenthood imposes a sacred obligation to give the child the highest type of childhood possible.

**Child responsibility.** Responsibility waits on intelligence. As the child increases in knowledge, certain physical, social, and moral obligations automatically impose. Among the social duties, note obedience to parents, kindness to brothers and sisters, courtesy and fair play among associates. Moral obligations, such as truthfulness, honesty, and purity in thought, word, and act must be assumed. If the parents, the Sunday-school, or the church have taught the child about God, sin, right and wrong, the penalty for sin, Christ as Savior, then the obligation comes upon the child to repent, seek pardon for past sins, believe on Christ as his Savior, and live a Christian life. Knowledge and opportunity impose the obligation. This knowledge and opportunity most children in Christian countries have.

C. E. H.

## The Lesson Picture



Since Jesus said, "Suffer the children to come unto me," no man can close the door against them.

## The Senior and Adult Classes

**INTRODUCTION.**—Among heathen peoples generally the rights of children have had scant recognition. The father has been a tyrant in the home, with the power of life and death over the child. Infanticide has been widely practised. Christianity brings with it a just appreciation of the rights of children.

**THEME.**—Christian Obligations to Childhood.

**I. PHYSICALLY.**—Parents and the community owe children the opportunity for proper physical development. The young should be guarded from dangers, from injurious habits, and from such confining labor as would injure them physically or otherwise. Discuss the child labor evil. Children should have proper medical and dental attention. They should have a suitable place to play.

**II. MENTALLY.**—Children should be sent to school. Discuss the requirements of the law in this respect. What is the duty of parents if children desire to quit school? Why is mental training essential? Discuss educational standards now and formerly. Parents should give attention to the kind of teaching their children are receiving, as regards its religious view-point.

**III. SPIRITUALLY.**—The most important duty of parents to children is with respect to their spiritual welfare. They should have religious training in the home and in the church. They should be led into a personal religious experience if possible. Suggest ways in which parents may assist their children religiously.

B. L. O.

## The Intermediate Class

**TOPIC.**—Finding and Following Right Leaders.

**AIM.**—To emphasize the need of choosing good leaders.

**APPROACH.**—Ask members of the class what leader they think is the greatest this country has ever had, and why. Ask what leader they think is greatest today.

**LESSON.**—Right leaders are very essential to the welfare of any nation or community or organization. The country should choose wise and good men as its officials. It is also essential that all of us, especially children and young people, choose noble men and women as those to whom we look for guidance. Parents ought to be the chief leaders and guides of their children. Children should confide in their parents, and come to them with their problems. Also the pastor, the Sunday-school teacher, and the school teacher are leaders to whom you may naturally look for help. Or you may seek advice from some one else in whom you have confidence. Name and discuss some of the problems about which children need advice.

**TRUTH.**—Jesus is our great leader whom we should seek to follow above all others. He asks us to follow him.

**APPLICATION.**—Ask God to assist you in finding those leaders which will be most helpful to you.

B. L. O.

## The Junior Class

**TOPIC.**—The Story of the First Christmas.

**AIM.**—To look into the wonderful story of the manger birth.

**APPROACH.**—The mystery of the compass needle. We know it points toward the north, but nobody can explain why.

**LESSON.**—Call attention to the different groups that were attracted to the manger where the Christ child lay. The wicked king, the Wise Men, the shepherds, and the angels. Then note how the whole world today pauses in its toil and rush to honor Christ and to spend in happiness and in giving, the day on which he was born. The angels' song. Only in Christian lands do people sing for joy. Heathen lands scarcely have singing. The shepherds were first frightened, then were directed to the Savior, then went back to their work with joy. If we but heed, something or somebody will lead us each to Christ today. The humble birth of the Savior. Parents poor, father a carpenter, born in a stable. The humblest may find him; the proud must humble themselves to find him.

**TRUTH.**—The Christ of Bethlehem draws all hearts toward himself.

**APPLICATION.**—Let us make room in our hearts for Christ the Savior.

W. A. H.

## The Primary Class

**TOPIC.**—The Story of the First Christmas.

**AIM.**—To show how Jesus came to earth as a little child.

**PREPARATION.**—Take a pasteboard box at least nine by twelve inches. Cover the outside with brown paper. At one end of the box cut a doorway about four by four inches. Place on the floor thin strips of tissue paper such as are used for grass in Easter baskets. Make some pasteboard figures of cows, sheep, and donkeys, and place them in one corner of the box near the door. They should be colored appropriately. Make paper dolls not more than two inches high to represent Mary, Joseph, and the shepherds. Their garments should be simple but brightly colored. The manger may be made thus: Take a bit of paper one and one-half inches square. Fold it carefully in the middle so that one side is at a right angle to the other. Take four toothpicks, and remove half an inch from each one, thus making them approximately an inch and three-quarters long. Paste the toothpicks to each end of the folded paper so that they will be crossed just below the fold of the paper and will resemble a sawhorse, the folded paper taking the place of the cross-piece. Fill the manger with grass or tissue paper and place over it a bit of soft cloth. Make a tiny paper doll and place in the manger, covering it partly with another bit of cloth.

**LESSON.**—Tell the story simply.

**TRUTH.**—Jesus was born in a stable because nobody had room for him.

**APPLICATION.**—Let us make room for Jesus in our hearts.

F. B. L.



## LESSON XIII

Home Readings for week, Monday, December 23, to Saturday, December 28.

M. Love for God's house. Psalm 122.  
T. Incentives to worship. Heb. 10:19-26.  
W. Wise men worshipping. Matt. 2:7-12.

T. Understanding God's Word. Neh. 8:1-8.  
F. Fellowship through prayer. Matt. 6:5-15.  
S. Fellowship through service. 1 John 3:13-24.

## Fellowship Through Worship.—Neh. 8:1-12; Micah 4:1, 2; Psalm 122:1-9; Matt. 28:18-20; Heb. 10:19-25.

Printed Portion: Psalm 122:1-9; Heb. 10:22-25. Devotional Reading: Rev. 7:9-17.

(Memory Verses, Heb. 10:24, 25)

Psalm 122:1-9

1 I was glad when they said unto me, Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Je-ru'sa-lem.

3 Je-ru'sa-lem is builded as a city that is compact together:

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Is-ra-el, to give thanks unto the name of the LORD.

5 For there are set thrones of judgment, the thrones of the house of Da'vid.

6 Pray for the peace of Je-ru'sa-lem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because of the house of the LORD our God I will seek thy good.

Heb. 10:22-25

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

**Golden Text.**—As his custom was, he went into the synagogue on the Sabbath day. Luke 4:16.

**Practical Truth.**—When worship is neglected the soul loses its connection with God.

**Topic.**—Common Worship and the Community Spirit.

**Outline.**—I. Ezra's public reading of the law. II. The nations seeking God's house. III. Joy in God's house. IV. Teaching and baptizing all nations. V. New Testament worship.

**INTRODUCTION.**—I. The church. Jesus encouraged his followers to consider themselves as brothers. Peter calls the church a brotherhood (1 Peter 2:17). One of the greatest impressions the early church made upon the heathen world was that all Christians greatly loved one another. "Lucien explains this phenomenon by saying, 'Their Master has succeeded in making them believe they are all brothers.'" So the church becomes an organism for the promotion of a life of love.

2. **Its service.** The church is not the kingdom of God. It is rather the means for bringing in the kingdom of God. Its commission is to go into all the world and disciple all nations. It is therefore not an organization for research and study in the field of philosophy, or necessarily in the field of theology. It is a powerful force in the world, rebuking the world's sin and setting up Jesus' standards of living and calling men to those standards.

3. **Its worship.** The very fact that the church is a brotherhood shows that it is more than a cold, iron-clad organization militant in putting over some particular idea. Brotherhood means love, fellowship, and friendship within the group. It means a recognition of the fatherhood of God from whom, in a spiritual sense, are all the brothers as sons. Individual worship of the Father among such sons is no more natural than is the worship of the Father by the whole group. So we have a history of private and public worship running back through all generations, varying in form and value according to degrees of light and knowledge and according to the sincerity of the worshippers. Worshipping God is of supreme importance.

**COMMENTARY.**—I. **EZRA'S PUBLIC READING OF THE LAW** (Neh. 8:1-12). After a portion of the Jews had returned to Jerusalem, and the temple and the city wall had been rebuilt, the people all gathered together and asked Ezra, the scribe, to read the book of the law to them. It was a case of the people asking for the Word. With the aid of helpers Ezra read the book of the law from morning until noon, and explained those things which were not clear. The reading at first caused the people to weep when they saw how the nation had suffered because of forgetting God; then the sorrow turned to joy, and a great day of thanksgiving was held because the Word was once more theirs with an opportunity to prove their loyalty.

II. **THE NATIONS SEEKING GOD'S HOUSE** (Micah 4:1, 2). Micah prophesied of a time when God's house would be sought by all nations because there they would be taught God's ways, and there they would find the principles of law by which all human society should be governed.

III. **JOY IN GOD'S HOUSE** (Psa. 122:1-9). 1. **I was glad**—The psalmist speaks on behalf of the whole people, let us go into the house of the Lord—Literally, this refers to the joy of the captive Jews when they were permitted to return to Jerusalem; but Jerusalem is a type of the church, and the psalmist sees the return of the captives as a going to the house of God to worship. 2. **shall stand within thy gates**—After a long absence in captivity. 3. **a city that is compact**—A type of the unity of the church.

4. **whither the tribes go up**—The three great feasts—Passover, Pentecost, and Tabernacles—brought all tribes to Jerusalem each year to worship. unto the testi-

**mony of Israel**—At Jerusalem was the ark of the covenant, the place of God's manifested presence. **to give thanks**—Every form of worship includes thanksgiving. **5. there are set thrones of judgment**—An argument for bringing every matter before the Lord in prayer.

**6. 7. pray for the peace of Jerusalem**—"Let her unanimity and prosperity abound." **8. for my . . . companions' sakes**—For the sake of the whole body of Christ, the church, every individual member should be loyal and should strive for peace and unity. **9. because of the house of the Lord**—The Jews were exhorted to pray for the prosperity of the land into which they were carried captives (Jer. 29: 7). If in their bondage they were to seek the prosperity of their captors, how much more are we expected to labor and pray for the peace and prosperity of the church which is to us light, joy, inspiration, and salvation.

**IV. TEACHING AND BAPTIZING ALL NATIONS** (Matt. 28: 18-20). **18. Jesus came**—This was following the resurrection and not long before the ascension. **all power is given unto me**—Jesus is the author of our faith because he made possible our salvation by his death on the cross; he is the finisher of our faith because he has all power over the material world, angels, devils, wicked men, and his own people. He has all power to commission, direct, defend, and preserve his followers.

**19. go ye**—God saves persons not for their happiness but for their service. **therefore**—Because Jesus has all power to save, preserve, and direct he issues the marching orders. **teach**—The original word means "make disciples of." **all nations**—The Jews had now served their purpose for the present in their seclusive relation to Jehovah and from henceforth they would be only as other nations, all embraced in the privileges of the gospel. **baptizing**—Teaching and baptizing were the means to be used in making disciples. **in the name of the Father . . . Son . . . Holy Ghost**—"The union of these three names in the form of baptism indicates that the Son and the Holy Ghost are equal with the Father. Nothing would be more absurd than to unite the name of a creature—man or angel—with the name of the ever-living God in this solemn rite."

**20. observe all things . . . I have commanded**—What Jesus commanded will be known throughout the world by teaching. **I am with you**—By the Holy Spirit who came into the world as Jesus promised.

**V. NEW TESTAMENT WORSHIP** (Heb. 10: 19-25). **19-21. Worship** took on an entirely new significance after Jesus came. He gave himself as the perfect sacrifice, offered once for all. His sacrifice made a new, living way by which men might approach God.

**22. draw near with a true heart**—Sincerity and honesty are the first requisite for acceptable worship. **full assurance**—Unwavering confidence. **having our hearts sprinkled from an evil conscience**—The application of the blood of Jesus by faith

makes the conscience clean. **bodies washed with pure water**—In addition to cleanliness an allusion is probably made to baptism.

**23. hold fast the profession**—Not being discouraged by persecutions or dissuaded by arguments. **24. consider one another**—One should conscientiously attend worship for the sake of the good example it will make for others. **25. not forsaking the assembling**—For worship. **exhorting one another**—Mutual exhortation and counsel have a most important place in community worship.

**PLAIN TEACHINGS.**—In all the centuries reading of the Scriptures has been a part of worship. The spirit of worship will lead men to the house of God. When the services in the house of God depend upon an appeal to the senses to draw men, those services have lost their vital hold upon the heart. Worship at its best is not a duty but a joyful privilege. While worshipping before God past experiences have a clearer meaning and the future loses its mountains of difficulty. A worshipping community is a peaceable community. When one absents oneself from public worship because the preacher is not up to standard, because the house of worship is unattractive, or because some unlikable persons attend, one shows ignorance of the real value and meaning of worship.

#### QUESTIONS

1. Was joy an element of divine worship in the Old as well as the New Testament? Neh. 8: 10; Psa. 122: 1.

2. What invitation caused the pilgrim psalmist to rejoice?

3. What is probably the reason if we do not find joy in divine worship?

4. What place did Jerusalem hold in the religious and political life of the Hebrews?

5. For what purpose did the tribes go up to Jerusalem?

6. Which verse teaches us that we should pray earnestly for the prosperity of God's cause?

7. Which verse teaches us that we insure our own highest good if we are lovingly devoted to God's cause?

8. What conclusion does the writer reach at the close of the argumentative portion of the book of Hebrews? Heb. 10: 19-22.

9. Who was permitted to enter the holy of holies in the old dispensation? Heb. 9: 7.

10. What great privilege is now granted to every Christian?

11. In what spirit may every Christian now approach God?

12. In what ways should Christians consider one another?

13. What are some of the benefits gained by assembling with other Christians for worship?

#### DISCUSSION TOPICS

1. The city of Jerusalem in history.
2. The present problem of church attendance.

W. W. L.



## Lesson Illustration

To stay away from church services because we have so many other things to do and so little strength left is like staying away from the table because we are so weak and hungry that we have scarcely strength enough to cook and wash dishes. In the true worship of the sanctuary is the place where we get strength for other duties, just as the table is the place where we get strength for the physical man. George Washington's pastor said of him, "No company ever kept him away from church. I have been at Mt. Vernon often on Sabbath morning when his breakfast table was filled with guests. But to him they furnished no pretext for neglecting the house of God and losing the satisfaction of setting a good example. Instead of staying at home out of fancied courtesy to them, he used constantly to invite them to accompany him." And now when you visit his church in Alexandria, Virginia, the guide points with pride to Washington's pew.

J. H. W.

## One Missionary Minute

Bishop William Taylor while laboring in Africa was one day presiding at a communion service when he noticed a black man who had been converted recently, looking intently and wildly at the man by his side. In a moment he arose and in great haste fled into the forest. Soon he returned and, quietly taking his place again at the altar, finished the communion. After the service the bishop inquired the cause of the strange conduct. The man said that he recognized the man next to him as the slayer of his father, the man whom he had once sought to kill. Fearing lest he might be overcome by temptation he fled to the forest and there prayed aloud until peace and victory came to his soul. As a conqueror he arose and again worshiped the only God who is able the wildest sinner to redeem.

C. T. B.

## Sidelight from Science

### PRAYER OF A TEACHER

"Father, between thy strong hands thou hast bent

The clay but roughly into shape, and leant To me the task of smoothing where I may And fashioning to a gentler form thy clay. To see some hidden beauty thou hast planned. Slowly revealed beneath my laboring hand; Sometimes to help a twisted thing to grow More straight; this is full recompense, and so I give thee but the praise that thou wouldst ask—

Firm hand and high heart for the further task."

—The Commonweal, New York, quoted from The Literary Digest.

J. M.

## Practical Applications

**Worship's meaning to God.** When John was given a sight of the heavenly world he saw the inhabitants of that world worshipping him that sat upon the throne and also the Son, who as the Lamb of God, had re-

deemed the world by his own blood. That worship included many hallelujahs and many expressions of love and adoration. What John saw was not formal. It seemed to be the glad outburst of joy and appreciation which had struggled long for expression. Such exercises meant everything to the worshipers. But did it mean nothing to the Father and the Son? Does a human father endure the expressions of love and gratitude from the son, accepting them only because it is of some worth to the son to show his appreciation? The true human father's heart is moved in such an experience as is the son. The Father in heaven is not unmoved by the worship of the finally redeemed; he is not unmoved by the worship of the redeemed who are still in life's battle. Our worship means something to the heart of the Infinite.

**Worship's meaning for us.** 1. Fellowship. Divisions often arise from sheer neglect to keep friendship and fellowship renewed by association. Jesus came to bring a fellow feeling of unity and peace to the family, the neighborhood, the country, and among all races. Groups of persons cannot stand together shoulder to shoulder in worship in God's house without being drawn toward unity. Fellowship on the plane of worship is a high kind of fellowship. 2. Communion with God. The worshipping soul, for the moment, finds seclusion from the worries and cares that burden the soul and enjoys the experience of communion with God—an experience the soul of man has ever craved and can never be satisfied without. 3. Clear vision. An hour in real worship is like an hour upon a high mountain. The past with all its strange providences seems clearer; the future with its hidden experiences seems more inviting. 4. Renewed strength comes to those who "wait upon the Lord." Certainly these days call for strength. What is your motive in your attendance upon God's house?

## The Lesson Picture



Prejudice against persons of another race, against persons whose opinions differ from ours, against persons who are not naturally as likable as others, blinds the eyes so God is not seen in worship. Put away prejudice of every kind; let there be no sneering attitude toward any, then will worship have real spiritual value.



## The Senior and Adult Classes

**INTRODUCTION.**—Discuss the duty of common worship as set forth in Heb. 10: 25, and the delight in it expressed by the psalmist in our lesson. Also consider the example of Jesus. See the golden text.

**THEME.**—Common Worship and the Community Spirit.

**I. COMMON WORSHIP PROMOTES FRIENDSHIP.**—Common worship, and especially common active church membership help to bind the people of a community together. Such worship, and working together in various church activities, help people to get acquainted, and supply the need for a healthy, proper social life. Common worship and common participation in the Lord's supper have been and still are potent factors in breaking down class distinctions. A spirit of snobbishness disappears when people meet together and truly worship God.

**II. COMMON WORSHIP PROMOTES SPIRITUALITY.**—A community without a church is nearly always spiritually dead. Even private or family worship, important though they are, can not adequately take the place of public worship. There is added inspiration that comes from united song and prayer, and from preaching and testimony. Further, the people should have a pastor to look after their spiritual needs. Discuss the decline in the number of country churches. Is the country church as necessary as formerly? B. L. O.

## The Intermediate Class

**TOPIC.**—Taking a real part in worship.

**AIM.**—To explain how we may take a real part in worship.

**APPROACH.**—What part of the church services do you like best, the preaching, the singing, prayer, testimony, or the reading of Scripture, and why?

**LESSON.**—Our lesson exhorts us to assemble ourselves together in public worship. What can we do to make such worship really profitable? 1. We can join in the singing. We should strive to understand and really mean what we sing. If the hymn is a prayer, we should try to make it a real prayer. 2. We can pray, silently, if not audibly. While one leads in prayer, we should usually follow his thought, and try to make his prayer our prayer. Especially in meetings for young people, and in prayer meetings, the youngest should learn to pray audibly. 3. If we are Christians, it is very fitting and helpful to bear testimony to what God has done for us when there is opportunity. Such testimony strengthens us and encourages others. 4. We all can give thoughtful attention to the preaching and to every part of public worship.

**TRUTH.**—Public worship is a means of grace commanded by God, and we should not neglect it.

**APPLICATION.**—We should all take part in the church services in order that we may receive the profit from them that we should. B. L. O.

## The Junior Class

**TOPIC.**—Living According to God's Word.

**AIM.**—To recall the lessons and teaching of the quarter.

**APPROACH.**—We remember best, the things we think of most often. The musician at first can scarcely recall where the keys of the piano are, but learns, by practice, to strike them without stopping to think.

**LESSON.**—Review, often dry and tedious, may be made very interesting if the teacher will put forth sufficient effort to prepare for it. A list of questions may be made out, and the class asked to write answers, the papers to be carefully graded as in school. If this has been announced before, it may be made very profitable. Or, each member of the class may be given a lesson or two, in advance, and asked to give briefly the substance of it. Or, the teacher may give word pictures, and have pupils tell the lesson, names of characters, etc. The first lesson, for instance, would be a picture of men working with tools, stones, and mortar and their weapons near-by. The review should be conducted with a view to showing that the Bible teaches how to live in all our relations with one another.

**TRUTH.**—The religion of Jesus is the best preparation to help us live.

**APPLICATION.**—Let us seek to know what Jesus would have us do. W. A. H.

## The Primary Class

**TOPIC.**—Worshiping God Together.

**AIM.**—To show the benefit of worshiping.

**PREPARATION AND LESSON.**—Take a blackboard or a large sheet of paper to class. Ask the children if they know what kind of church Jesus attended. Consult a Bible encyclopedia on the subject. Then draw an oblong or rectangle on one-half of the blackboard. Lengthwise through the middle draw a line. The women sat on one side of this and the men sat on the other side. It was a curtain hung there to separate them. There had to be at least ten men in a church of Jesus' time before they could have a church service. No matter how many women there were, there was no service unless ten men were present. There were no beautiful hymns sung in the services. All they had was a Scripture reading and a sort of sermon. On the other half of the blackboard draw another rectangle. This is to represent a church of our time. Draw lines to represent pews and altar and make a small square to represent the pulpit. Have the children notice that all the people sit where they please, men and women together. They sing hymns and read beautiful verses from the Bible and pray to God and hear the minister preach an interesting sermon. Ask the class which church it prefers to attend. It was Jesus who caused things to be changed.

**TRUTH.**—We can worship God together.

**APPLICATION.**—Let us worship the Lord in the beauty of holiness. F. B. L.

# BIBLE DICTIONARY

**Ab'ba.** Hebrew for "father." Used in Jewish prayers.

**A-bi'a-thar.** The son of Ahimelech, the head priest of Nob, who with his associates was put to death by Saul for friendliness to David. He became head of the priesthood, along with Zadok, under David's reign.

**A'bra-ham,** father of a multitude. Son of Terah, and the founder of the Jewish nation.

**A'dar.** The twelfth month of the Jewish civil year, corresponding to parts of February and March (Ezra 6: 15).

**A-ha'va.** A river on the banks of which Ezra collected the second expedition which returned with him from Babylon to Jerusalem.

**A-mit'tai.** The father of the prophet Jonah.

**A'moz.** The father of Isaiah.

**An'drew.** One of Christ's first disciples, a brother of Peter. His home was in Bethsaida.

**Ar-e-op'a-gus.** A hill of Athens, also called Mars' Hill. A court was anciently held there and its members were called Areopagites.

**Ar'i-och.** Captain of the bodyguard of King Nebuchadnezzar.

**Ar-ta-xerxes.** A Persian king who was friendly to Nehemiah (Neh. 2: 1).

**A'saph.** A Levite, son of Berechiah, one of David's singers.

**Ash'dod.** One of the five chief cities of the Philistines. The Azotus of the New Testament.

**Ash-pe'naz.** Master of eunuchs under Nebuchadnezzar (Dan. 1: 3).

**As-syr'i-a.** An ancient empire on the Tigris. In its splendor it was a world empire, and was hostile to the kingdom of Israel, which it took into captivity in B.C. 721.

**Ath'ens.** The chief city of Attica in Greece, said to have been founded by Cecrops, 1556 B.C. It was situated on the Saronic Gulf, forty-six miles east of Corinth, and about five miles from the coast.

**Az-a-ri'ah, or Uz-z'i'ah.** The ninth king of Judah. The first part of his reign was prosperous and happy but afterward, presuming to offer incense in the temple, he was smitten with leprosy.

**Ba'al.** An idol of the Phœnicians whose worship was introduced among the Hebrews. The plural, Baalim, signifies images of Baal (Judges 2: 11).

**Bab'y-lon.** Babylonia was properly the province, including parts of Chaldea, of which the great and magnificent city of Babylon was the capital.

**Beer-she'ba.** An ancient place in the southern part of Palestine.

**Bel-shaz'zar.** King of Babylon, slain during a feast in his palace. He was the grandson of Nebuchadnezzar, and the son of Nabonidus, with whom he was joint ruler of Babylon at the time of its capture by Cyrus.

**Ben'ja-min.** The youngest of the children of Jacob from whom one of the twelve tribes was named.

**Beth'le-hem.** house of bread. A very old and celebrated city, the birthplace of Da-

vid and Christ. It is six miles south of Jerusalem, in a very fertile region.

**Cæ'sar.** In the case of Julius Cæsar, Cæsar was a surname, but it later became the official title of the Roman emperor. Augustus Cæsar (Luke 2: 1) and Tiberius Cæsar (Luke 3: 1) were emperors, during the earthly life of Christ.

**Ce'phas.** A name given by our Lord to Peter.

**Chal'dees; Chal-dæ'ans.** The land and people more commonly known as Babylonia and Babylonians.

**Christ.** The anointed One, the Messiah.

**Com'fort-er.** One of the titles given to the Holy Spirit.

**Cor-ne'li-us.** Probably an Italian of Roman blood. A centurion in the Italian cohort, and a person of importance in Cæsarea. Evidently well known among the Jews. He was the "first-fruits of the Gentiles."

**Cy'rus.** The founder of the Persian empire. He liberated the captive Jews according to prophecies uttered centuries before by Isaiah (Isa. 45: 1).

**Dan.** 1. A son of Jacob. 2. A city originally called Laish, at the northern extremity of Israel. It was one of the seats of calf-worship instituted by Jeroboam.

**Dan'iel,** judgment of God. Fourth of the greater prophets; carried captive to Babylon, B.C. 604, and named Belshazzar; made a governor under Darius. Daniel was one of the most spotless characters upon record. He maintained his integrity in the most difficult circumstances.

**Da-r'us,** the Mede. He was the son of Ahasuerus Astyages, and brother of Mandane, the mother of Cyrus. After a long war with the Babylonians, he gained possession of their empire after the death of his grand-nephew, Belshazzar, B.C. 538. He appointed one hundred twenty governors over the provinces of his kingdom, with three principal directors over them, of whom one was Daniel.

**Da'vid.** King of Israel, succeeding Saul. No character in the Old Testament, among men, is more prominent than David, "the sweet psalmist of Israel," a man after God's own heart.

**E'bed-me'lech.** The Ethiopian eunuch who interceded with King Zedekiah for Jeremiah.

**E'den.** The dwelling place of the first human pair. It is thought by many to have been near the Euphrates river.

**E'gypt.** A name given to the northeastern part of Africa.

**E-li'as, or E-li'jah.** Elijah was one of the most eminent and honored of the Hebrew prophets. He lived about 900 B.C.

**E'phra-im.** One of the sons of Joseph, and the name of one of the tribes of Israel. "The portion of Ephraim was large and central, and embraced some of the most fertile land in all Israel."

**E-thi-o'pi-an.** A native of Ethiopia, Africa.

**Ez'ra.** A celebrated priest and leader of the Jewish nation—a learned scribe, versed in the divine ceremonial laws of the people.

**Gal'i-lee.** A region in northern Palestine bordering on the west shore of the

**Sea of Galilee.** The early home of Jesus was in Nazareth and later he made his home in Capernaum.

**Gentiles.** The Jews called all outside of their own number Gentiles.

**Greek.** The language of the inhabitants of Greece.

**Hag'gai.** One of the minor prophets. He encouraged the Jews to prosecute the rebuilding of the temple.

**Ham'me-lech.** Father of Jerahmeel, one of the three men whom Jehoiakim ordered to arrest Jeremiah (Jer. 36: 26).

**Han-a-ni'ah.** 1. A captain under King Uzziah (2 Chron. 26: 11). 2. The Hebrew name of Shadrach (Dan. 1: 7).

**He-ro'di-ans.** A political party twice mentioned in the Gospels as acting with the Pharisees in opposition to Jesus.

**Hez-e-ki'ah.** Twelfth king of Judah, one of the three best kings of that kingdom.

**Hil-ki'ah.** A name common among the Jews. 1. The father of Jeremiah. 2. An assistant of Ezra (Neh. 8: 4).

**Holy Ghost; Holy Spirit.** The third person in the Trinity.

**Id'do.** 1. A prophet and historian in the days of Jeroboam (2 Chron. 9: 29). 2. Grandfather of Zechariah (Zech. 1: 1). 3. One of the leaders in the second return from captivity under Ezra (Ezra 8: 17).

**Isaac.** The son of Abraham and Sarah.

**I-sa'i'ah.** The son of Amoz, who filled the prophetic office in the kingdom of Judah during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. He was preeminently the Messianic prophet of the Old Testament.

**Is-ra-el.** The name given to Jacob at Peniel. The Hebrew nation was called Israel before the division of the kingdom.

**Ja'cob.** A son of Isaac and Rebekah. The name was sometimes applied to the Hebrew nation.

**Je-hoi'a-kim.** The second son of Josiah. He was king during eleven years of luxury, extortion, and idolatry. In the third year Nebuchadnezzar took to Babylon part of his princes and treasures.

**Jer-e-mi'ah.** The son of Hilkiah, a priest of Anathoth (a small village close to Jerusalem). He prophesied from about the thirteenth year of Josiah's reign, seventy years after Isaiah's death, and continued to do so through the troubled times of the Babylonian invasion.

**Jer'i-cho.** A rich and strong city in the Jordan valley. In Elijah's time a school of the prophets was located there.

**Je-ru'sa-lem.** The most noted city of Palestine, about twenty-five miles westward from the river Jordan, and forty-two miles east of the Mediterranean Sea. It was built on the ancient Mount Moriah and other hills, and was also surrounded by hills. Its original inhabitants were Jebusites; the place was called Jebus, afterward known as Salem. When it became the chief city of Palestine, King David erected a tabernacle for the worship of God, and Solomon built the temple there.

**Je'sus.** Savior. An angel gave direction to Joseph that the child to be born to Mary, his wife, should be called Jesus (Matt. 1: 21).

**Jews.** A contraction of the word "Ju-

dah." After the captivity it was a name given to the Hebrews.

**Jo-an-na.** A woman whom Jesus healed of evil spirits. She was one of those who ministered to Jesus of her substance (Luke 8: 2, 3).

**John.** 1. The Baptist. The divinely-appointed forerunner of our Lord. He was born about six months before Jesus, whose cousin he was. His father was Zacharias, a priest in the temple at Jerusalem (Luke 1). After our Lord's ministry began, John's mission ended. He was slain to gratify the desire of a wicked woman (Matt. 14: 3-12). 2. The apostle. Son of Zebedee and Salome, and brother of James. He wrote the Gospel of John, three epistles, and the Book of Revelation.

**Jo'na.** Father of Simon Peter (John 1: 42).

**Jon-a-dab,** same as Jehonadab, the son of Rechab, founder of the Rechabites.

**Jo'nah.** The son of Amittai. He was a prophet in Israel about the time of the reign of Jeroboam II. He was sent by the Lord on a mission to Nineveh.

**Jop'pa.** A city on the Mediterranean coast, seaport for Jerusalem.

**Jo'seph.** 1. The husband of Mary the mother of Jesus. He was a Jew of the tribe of Judah. 2. Joseph of Arimathæa, a wealthy Israelite who loved Jesus.

**Jo-si'ah.** A son of Amon and his successor on the throne of Judah. He abolished idolatry and taught the people the newly-found law.

**Ju-de'a.** A Roman province in Christ's time. It was west of the Jordan and the Dead Sea and south of Samaria.

**Ju'dah.** The name of one of the tribes of Israel. The name of the southern kingdom after the secession of the ten tribes.

**Le'vi.** The third son of Jacob, and ancestor of the priestly branch, including priests and Levites.

**Le'vite.** A member of the tribe of Levi, the third son of Jacob, and ancestor of the priestly branch, including priests and Levites.

**Mac-e-do'ni-a.** The first part of Europe which received the gospel directly from St. Paul, and an important scene of his subsequent missionary labors.

**Mal-chi'ah.** An official title indicating one of the royal family (Jer. 38: 6).

**Ma-nas'seh.** The son of Hezekiah and his successor on the throne of Judah.

**Mars' Hill.** See Areopagus.

**Mary.** A name borne by several women of the New Testament. 1. The mother of Jesus. Her amiable and lovely character, and her remarkable history in connection with the wonders relating to the birth of Christ, are recorded in the first two chapters of Matthew and Luke. After the return from Egypt to Nazareth she is but five times mentioned in the sacred history. 2. Magdalene, native of Magdala on the west of the Sea of Galilee. She was foremost among the honorable women of substance who ministered unto Christ and his disciples, being especially devoted to Christ for his mercy in casting out from her seven evil spirits (Luke 8: 2, 3). She followed him from Galilee to Jerusalem, witnessed



the crucifixion (Matt. 27: 55, 56), and saw where he was entombed. She was early at his sepulcher with sweet spices and, lingering there when the disciples had retired, she was the first to throw herself at the feet of the risen Savior. There is no evidence that she was ever a profligate. 3. The mother of James the Less. She was among those who came to the tomb with spices (Mark 16: 1).

**Mary Mag'da-lene.** See Mary.

**Medes.** The inhabitants of Media, the country northwest of Persia.

**Mel'zar.** A steward. It is not a proper noun.

**Me'ne.** One of the words appearing on the wall at Belshazzar's feast. It means, "numbered."

**Mes-si'as.** Greek form of Messiah (John 1: 41). The Christ.

**Mi'sha-el.** One of Daniel's companions (Dan. 1: 6).

**Mo'ses.** The great leader and lawgiver of the Hebrews. He was born about B.C. 1571 and died at the age of one hundred twenty years.

**Naz'a-reth.** A city of Galilee, about seventy miles north of Jerusalem. It was the early home of our Lord.

**Neb-u-chad-nez'zar.** The son and successor of Nabopolassar, who was the first to reign over Chaldea after the downfall of Assyria. Nebuchadrezzar is another form of the name.

**Neb-u'zar-ad'an.** Chief of Nebuchadnezzar's body-guard (Jer. 39: 9).

**Ne-hem-i'ah.** He was one of the most prominent men among the Jews in the restoration of the nation after the captivity. Through his zeal and labors the walls of Jerusalem were restored.

**Neth'i-nim.** Assistant priests associated in the temple worship (1 Chron. 9: 2. Ezra 7: 24; 18: 17-20).

**Nin'e-veh.** The capital of Assyria on the Tigris river.

**Paul.** Hebrew, Saul. A Benjamite, born at Tarsus, Cilicia, A.D. 5. He was thoroughly educated in the law of Moses, and in his blind zeal became a great persecutor of the first Christian converts. While so engaged he experienced a most marvelous conversion. The privations, sufferings, and persecutions he afterward endured were remarkable. At length, being betrayed by the Jews into the hands of the Romans, he was taken a prisoner to the city of Rome. Although a prisoner, he preached the gospel several years in Rome, where a number of his epistles were written. He was released, but afterward was rearrested and beheaded, A.D. 66, by order of Nero, emperor of Rome.

**Pe'res, or Upharsin.** A part of the writing on the wall at Belshazzar's feast. It means "divided."

**Per'sia.** The great empire which reached its height under Cyrus, B.C. 486, and included all Western Asia and parts of Europe and Africa.

**Pe'ter.** See Simon.

**Phar'i-sees, separatists.** A very popular party among the Jews. They held the orthodox view of the Jewish faith, in strik-

ing contrast with the Sadducees, who believed in neither angel nor spirit, and denied the resurrection from the dead. This sect was exemplary in its beginning, but in the time of our Lord the Pharisees had become proud and formal.

**Re'chab.** The father of Jehonadab and founder of the tribe known as Rechabites.

**Re'chab-ites.** The descendants of Re'chab, who kept their vows to live in tents and never to drink wine.

**Rib'lah.** An ancient city on the north-east frontier of Canaan.

**Sa-mar'i-a.** A city in the kingdom of Israel, built by Omri, and made the capital of that kingdom. In New Testament times the name was given to the country lying between Galilee and Judea.

**Sar'gon.** The name of several Assyrian monarchs, including Sargon II, father of Sennacherib.

**Sha'phan.** A scribe who was sent by King Josiah to take the account of the money collected for repairing the temple.

**Shi'toh.** A city in Ephraim between Bethel and Shechem.

**Shi'nar.** The plain through which flow the Euphrates and the Tigris.

**Sim'e-on.** A prominent Christian in the church at Antioch.

**Si'mon.** A contraction for Simeon. The name was very common at the time of Christ's ministry. 1. Simon Peter, Bar-jona, son of Jona, so called in the Gospels. One of the Lord's first disciples and one of the most remarkable characters in sacred history. He has left us two epistles for our help and comfort. He was a brother of the apostle Andrew. 2. Another of the apostles, distinguished as the Canaanite. 3. A leper, probably healed by Jesus. At his house in Bethany, Jesus was anointed by Mary, a sister of Lazarus. 4. A man of Cyrene, who was compelled to bear, or assist in bearing, Christ's cross when the Savior was exhausted.

**Si'mon Bar-jo'na.** See Simon.

**Si'mon Pe'ter.** See Simon.

**Sol'o-mon.** The third king of United Israel, the builder of the first temple.

**Tar'shish.** An ancient country, probably Spain.

**Tar'tan.** A military title and not a proper name (2 Kings 18: 17).

**Te'kel.** A part of the writing on the wall at Belshazzar's feast, meaning, "to be light, or wanting."

**Thom'as.** One of Christ's apostles. He was of a doubting turn of mind, yet he came to believe that Jesus arose from the dead (John 20: 28).

**Tir'sha-tha.** The title of the governors of Judah under Persian rule (Neh. 8: 9).

**Ti'tus.** A companion and fellow laborer of Paul.

**U-phar'sin.** See Peres.

**Uz-z'lah.** One of the kings of Judah.

**Zech-a-ri'ah.** An assistant of Ezra (Neh. 8: 4). A common name among the Jews.

**Zed-e-ki'ah.** righteousness of Jehovah. Nineteenth and last king of Judah.

**Zi'on.** The name anciently applied to the celebrated mount in Jerusalem. It later came to designate the city of Jerusalem.

# Sunday-school Tools

Every important phase of Sunday-school work and teaching has been successfully handled in these books. Whether minister, superintendent, officer, or teacher, you owe it to yourself to GET THE BEST TOOLS AVAILABLE TO DO YOUR BEST WORK!

## BEGINNERS

HAVEN—Bible Lessons for Little Beginners.  
Vol. I, First Year, \$1.25.  
Vol. II, Second Year, \$1.25.  
FLETCHER—Successful Cradle Roll System. 75c  
CRAGIN—Kindergarten Bible Stories, Old Testament. \$2.00.  
CRAGIN—Old Testament Stories for Little Children. \$2.00.  
STEWART—Tell Me a True Story. \$2.00.

## PRIMARY

WELLS—Three Years with the Children. \$1.25.  
TYNDALL—Object Lessons for Children. \$1.50.  
BALDWIN—The Shepherd Psalm for Children. 60c.  
LAWSON—The Lord's Prayer for Children. 75c.

## JUNIOR-INTERMED.

BROWN—How to Plan a Lesson. 75c.  
MCKINNEY—Average Boys and the Sunday School. \$1.00.  
MCKINNEY—Our Big Boys and the Sunday School. 75c.  
PELL—How Can I Lead My Pupils to Christ? \$1.00.  
MCKINNEY—After the Primary, What? \$1.00.  
SLATTERY—The Second Line of Defense. \$1.25.  
MCKINNEY—Guiding Boys Over Fool Hill. \$1.50.  
MCKINNEY—Guiding Girls to Christian Womanhood. \$1.50.  
RINGLAND—Tested, Methods for Teachers of Juniors. \$1.25.  
CARTER—Decision-Day Talks. 60c.

## SUPERINTENDENTS

FERGUSON—Piloting the Sunday School. \$1.25.  
FERGUSON—Church-School Administration. \$1.75  
LAWRANCE—How to conduct a Sunday School. \$1.50.  
LAWRANCE—Special Days in the S. S. \$1.50.  
COPE—The Modern Sunday School. \$1.50.  
GEE—Methods of Church School. Net \$1.00.  
PEPPER—Thirty Years at the Supt's Desk. 50c.

## GENERAL PLANS

BREWBAKER—Adult Program with Church School. \$1.25.  
BREWBAKER—Program for S. S. Management. \$1.00.  
BURROUGHS—Present-day Sunday School. \$1.75. Building a Successful S. S. \$1.75.

## LATEST ISSUES

### Bible Nature Stories in Chalk

BY ELLA N. WOOD

A new and original book for the aid of Sunday-school teachers by one who has had vast experience with children. Telling Bible stories, illustrating them as you go along with simple sketches on a blackboard, sounds difficult, but this book tells you how. Illustrated, \$1.50

### A Bigger and Better Sunday School

BY ALBERT H. GAGE, D.D.  
Pastor, First Baptist Church,  
Brattleboro, Vt.

A Book of Methods for the Average Church  
Practically without exception, any Sunday school, small or large, in city or country, can increase its regular attendance, if it will follow Dr. Gage's suggestions here given, work equally valuable for pastor, religious education director and superintendent. \$1.25.

## ALWAYS IN DEMAND

### How to Conduct a Sunday School

BY MARION LAWRANCE  
New Edition, Revised up-to-date, \$1.50  
"A perfect mine of hints and plans from the Experienced Sunday-school Worker."—S. S. Times.

### Tarbell's Teacher Guide

BY MARTHA TARBELL, Ph.D.  
The Teacher's "Treasure Chest" of Lesson Helps. In size, comprehensiveness, usefulness, suggestiveness, modernness, in every department, it has no equal. \$1.90. (Post. 10c.)

HENRY—A Working Plan for the Church School. \$1.25.  
KNAPP—Sidelines on the Daily Vacation Bible Schools. \$1.25.  
KNAPP—Community Daily Vacation Bible School. \$1.25.  
KNAPP—The S. S. Between Sundays. \$1.25.  
MIDDLETON—Building a Little S. S. \$1.25.  
SMITH—The S. S. of Today. Illus., \$1.50.  
WELLS—Sunday-School Success. \$1.25.

## S. S. TEACHING

BERGER—Sunday-School Teacher and the Book. \$1.25.  
BERGER—Sunday-School Teacher as Soul-Winner. \$1.25.  
BROWN—Plans for S. S. Evangelism. \$1.50.  
PELL—Secrets of Sunday-School Teaching. \$1.25.  
MCKINNEY—Practical Pedagogy in the Sunday School. 75c.  
HASLETT—The Pedagogical Bible School. \$2.00.  
FERGUSON—How to Run a Little S. S. \$1.25.  
PELL—How Can I Lead My Pupils to Christ? \$1.00.  
PELL—Bringing Up John. \$1.25.

## CHILD STUDY

MCKINNEY—The Child for Christ. 75c.  
PELL—Bringing Up John. \$1.25.  
LAMOREAUX—The Unfolding Life. \$1.00.

## TEACHER TRAINING

COE—Education in Religion and Morals. \$2.00.  
TIDWELL—The Sunday-School Teacher Magnified. \$1.00.

## S. S. REQUISITES

Revell's Secretary and Treasurer's Record. \$1.50 and \$2.00.  
Revell's Practical Class Records. Per doz., \$2.40.

## ANNUAL LESSONS

Tarbell's Teachers' Guide. \$1.90 (Post. 10c.)  
Practical Commentary, 90c. (Post. 10c.)  
TORREY—The Gist of the Lessons. 35c.

## "How to Conduct" Series

Edited by Marion Lawrance. Each 60c.  
ALEXANDER—The Secondary Division Organized for Service.  
A. H. MCKINNEY—Teacher at His Best.  
BROWN—Why and How of Missions in the S. S.  
BREWBAKER—The Devotional Life of the S. S.  
BRYNER—The Elementary Division Organized for Service.

AT ALL BOOKSELLERS OR OF THE PUBLISHERS

FLEMING H. REVELL COMPANY, 158 Fifth Ave., New York, 851 Cass St., Chicago



*New and Important Books for Use in Every Sphere of*  
**Religious Educational Work**

*Week-day Lessons in Religion (Junior Grades)*

**Rules of Life for Boys and Girls** By Marion Colman, A.M., M.R.E.

*Dr. Walter Scott Athearn says in the Introduction:* "This is a forerunner of the new type of textbooks. To a thorough knowledge of metaphysics and philosophy she has added the mastery of the technique of modern education, and the subject matter of religious instruction."

**\$1.50**

*How to Tell Them*

**Stories New and Stories True**

By Bertha Baldwin Tralle

Introduction by Henry Edward Tralle, M.A., Th.D.

*Dr. Thomas J. Watts, a state secretary of long experience, says:* "Mrs. Tralle is the best teacher of story-telling I have ever had in my training-school and summer assemblies."

**\$1.50**

*George Ezra Huntley, D.D.*

**Hope Victoria at the Helm**

*A Story of the Twentieth Century Church School*

"Dr. Huntley has woven into story form many suggestions for improvements in the organization and administration of an ordinary church school which will hasten the coming of a better day."—A. H. McKinney.

**\$1.50**

*Homer S. Bodley*

**The Fourth "R"**

*The Forgotten Factor in Education*

*Dr. William L. Stidger says:* "I believe the author is standing on the brink of an educational idea as imposing, as beautiful, as tremendous as the grand canon."

**\$1.75**

*Thomas Wilson Dickert, D.D.*

**The Children's Kingdom**

Sermons for the Junior Congregation. Fifty-two bright, interesting addresses to young people by an author who possesses the gift of saying just the right sort of things calculated to catch and hold the interest of young minds.

**\$1.50**

*Nellie Hunt*

**The Best Bible Tales**

New Testament

**The Best Bible Tales**

Old Testament

"Miss Hurst, a day school and Sunday school teacher of many years experience, is using her talents for making the Bible real to the child mind."—*Moody Monthly*. With Introduction by John Martin. Illustrated,

**\$1.50**

*W. Edward Rafferty*

*Editor of "The International Journal of Religious Education."*

**Church School Leadership**

An Officer's Manual of Practical Methods for Sunday, Week-Day and Vacation Schools.

Reflects the wide experience of one of the most popular and concrete-minded of the present-day leaders in this field.—Prof. Luther A. Weigle

**\$2.00**

*George A. Crapullo, B.D.*

**Blackboard Outlines**

Through Eye and Ear to Heart and Mind.

A special feature of Mr. Crapullo's book is the "Cut-Out" done in paper, to be developed gradually by the speaker as he proceeds with his spoken message. Illus.,

**\$1.50**

*E. Morris Fergusson, D.D.*

**Piloting the Sunday School**

A Book for All Superintendents. "A book for Sunday school superintendents. A mine of helpful thoughts and is well worth owning and reading."—*Christain Endeavor World*.

**\$1.25**

*E. Morris Fergusson, D.D.*

**Church School Administration**

Sixth Edition.

**\$1.75**

**E. C. KNAPP'S TWO BOOKS**

**The Community Daily Vacation Bible School**

"Tells how to organize the school, how to finance it, how to advertise it, how to conduct it, and the daily program."—N. W. Christian Advocate.

**\$1.25**

**Sidelights on the Daily Vacation Bible School**

"Prepared as a supplement to 'Community Daily Vacation Bible School.' A valuable book for the worker."—*Adult Leader*.

**\$1.25**

*Howard Palmer Young*

**The Youth of Today in the Life of Tomorrow**

"The result of a quarter century's work among young folks. A study in the general subject of religious training and education of adolescents." — *Christian Work*.

**\$1.50**

*Mabel Crews Ringland*

**Tested Methods for Teachers of Juniors**

Deals expertly with an unusually large number of matters which relate to the Junior field of Sunday school activity.

**\$1.25**

**THREE USEFUL "TOOLS"**

*By Gerrit Verkuyl, Ph.D.*

**"Things Most Surely Believed"**

A Study of Christian Essentials for Growing Workers. The essentials of the Christian faith concerning which the whole of Evangelical Christendom is virtually agreed.

**\$1.50**

**Scripture Memory Work** (Graded)

Graded by quarters and years, runs into intermediate years, and includes much worship material for use in sessions. Definite and progressive teachings for Christian faith and practice.

**\$1.00**

**Devotional Leadership**

A recognized Standard Textbook for Credit in the Three-year Teacher-Training Course of the International Religious Educational Council.

**\$1.25**

AT ALL BOOKSELLERS, OR OF

**FLEMING H. REVELL COMPANY, Publishers**  
 NEW YORK, 158 Fifth Avenue CHICAGO, 851 Cass Street



# Sunday Schools, Churches, Missions, are adding 100%

to the interest in the service  
through the use of Blackboard or

## Crayon Pictures

Are you missing this feature?  
THESE BOOKS TELL YOU HOW

### DR. R. F. Y. PIERCE'S BLACKBOARD TALKS



#### Blackboard Efficiency

Methods for the Use of Crayon and Blackboard.  
"Dr. Pierce has a genius for this sort of thing and multitudes who could never have invented these skilful appeals to the heart through the eye can make use of them by the aid of the drawing and explanations."—*Watchman*. Illustrated, \$1.50

By **GEORGE A.  
CRAPULLO**

#### Blackboard Outlines

A book of talks to children and young people, supplemented by blackboard outlines, etc.

Talks to children and young people. Has in it the twin elements of anticipation and surprise, a properly-defined yet not over-stressed moral, clenched with an appropriate Bible quotation. A distinct addition.—*International Journal Religious Education*.

With an Introduction by  
A. H. McKinney, Ph.D., D.D.  
Illustrated, \$1.50

#### Pictured Truth

A Handbook of Blackboard and Object Teaching. Here is another of Dr. Pierce's most usable, informing, instructive books of crayon talks. "A pastor's and Christian worker's manual, to be used in the Sunday school, or in the missionary and the temperance meeting."—*Zion's Herald*. 180 Illustrations, Net, \$1.25

By **CHARLOTTE  
E. GRAY**

**ELLA N. WOOD'S**  
*Three Volumes*

#### Chalk Talks with Boys and Girls

Illustrated, \$1.25

#### Chalk: What We Can Do with It?

Illustrated, \$1.00

#### Object Lessons for Junior Work

Illustrated, \$1.00

The author's is a ripe, full experience, and out of it she has produced the present volume for Sunday School Classes, Vocational Bible Schools, etc.

#### Illustrative Object Lessons

The second volume by the author of *Experimental Object Lessons* rings with good, sound common sense, and is given a moral and spiritual application of a clearcut character. \$1.25

#### Experimental Object Lessons

"Suggestive hints for object teaching of Bible truths. For every truth presented there is given an experimental object lesson and a demonstration."—*Western Christian Advocate*. \$1.25

### TWO FAMOUS HANDBOOKS for CHILDREN'S MEETINGS

#### Children's Meetings

AND HOW TO CONDUCT THEM

By **Lucy J. Rider and N. M. Carman**

With Lessons, Outlines, Diagrams, Music, and helpful Suggestions. Introduction by Bishop J. H. Vincent.

"Teaches the leader to talk with children; to encourage the memorizing Bible verses; and to make use of the lessons from nature."—*C. E. World*. Illustrated, \$1.25

#### Object Lessons for Children

By **C. H. Tyndall, D.D.**

One of the most familiar of the Object Lesson works, recognized by all who work among children as one of the best ever written.

"For busy pastors, Sunday school superintendents, and others, we know no better work of its kind."—*Cumberland Presbyterian*.

Illustrated, \$1.50

AT ALL BOOKSELLERS OR OF THE PUBLISHERS

FLEMING H. REVELL COMPANY, 158 5th Ave., N.Y.; 851 Cass Street, Chicago

















[illegible]

CINCINNATI CHRISTIAN UNIVERSITY LIBRARY



3 4320 00191 1462

main

268.6 A759as

Arnold's practical Sunday  
school lesson commentary on  
the international lessons.



